Trusts Guidance to Scripture Agreement in Prove Theology, prophesies and Resurrection, Imam Shawkany

(Born: 1173- 1760 m. - Died: 1250 -1834 m.)

﴾That those who have been given the Book may be certain and those who believe may increase in faith, and those who have been given the Book and the believers may not doubt;﴿ Quran 74:31

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Part I :Introduction to Translation

Translator preface:

What does a translator do? First, he reads the text to clear it with his own understanding. He therefore translates it into the second language, or rewrite it by his own words.

When the translator finishes his final work, he wishes the translation were correct. He wishes, but others may disagree. Moreover, who does not know languages is always at the mercy of the translator. The "original" text (i.e., as it was actually penned by an author) is the dominant concern, with changes of that text-whether accidental or intentional-rep-resenting contaminations of that original. Not everyone, however, assigns a pejorative sense to the term. This neutral usage found particularly among critics who recognize the problem of privileging the original text over forms of the text created during the course of transmission. To be sure, the idea of establishing a text as it came from the pen of its author may prove useful for exegesis (i.e., for exploring what an author might have meant, for which, presumably, we need to have access to his or her words).However, in itself it overlooks the possibilities of using subsequent forms of the text for understanding the history of exegesis and, consequently, for contributing to our knowledge of the history.

Reproducing a text is in some ways analogous to interpreting it. In construing this analogue, it is useful to reflect on the conventional wisdom many scholarships, that exegesis (interpretation) without presuppositions is impossible, that one's presuppositions-indeed, all of one's dispositions, ideologies, and convictions, not only about the text but about life and meaning itself-cannot possibly be discarded, removed like so much excessive clothing, when coming to a text. In fact, there is a kind of symbiotic relationship between texts and interpretations: it is not simply a one-way street in which texts yield their meaning, but a two-way street in which the meaning that one brings to a text in part determines how the text read and understood. Some literary theorists have gone even farther, arguing that the basic assumptions, values, and desires (both conscious and unconscious) that readers bring to a text actually determine its meaning.'" In this view, the meanings of texts are never self-generating, but are necessarily forged by living and breathing human interpreters who are bound to an intricate network of social, cultural, historical, and intellectual contexts, contexts that affect both who a person is and how he or she will "see" the world at large, including the texts within it. According to these theorists, this nexus of factors does more than influence the way texts interpreted; it actually produces interpretations.

To be sure, few readers realize that they are generating meanings from a text, that is, that they are employing culturally conditioned interpretive strategies to make sense of the words on a page. Interpretive strategies, according to the common assumption, are necessary only for ideologically slanted (i.e., biased) interpretations, not for understanding a text's "common-sensual" or "obvious" meaning. However, in fact, even common sense requires (by definition) a community of like-minded readers, a group of interpreters who share basic assumptions both about the world and about the process of understanding. This is why, given a different world and a different set of assumptions, any text-say, can mean radically different, even exclusive, things, for example, to Orientalists of the nineteenth century, a Westerner parson of the nineteenth, or a Marxist academic of the twentieth. In addition, vary from century to century and place to another. None of these interpreters need believe he or she is seeing something in the text that is not there; none is necessarily duplicitous in his or her construal. Their different, sometimes unrelated, understandings are rooted' as much in who they are and how they perceive their world as in the words printed on the page.

All of us interpret our texts and ascribe meaning to them, and in that sense we "rewrite" them (i.e., we explain them to ourselves "in our own words"). The translators, somewhat more literally, actually did rewrite them. Which all of us do, but actually on the page.

When we rewrite a text in our minds ‘to construe its meaning, we interpret the text; when a translator be rewrites a text on the page (i.e., modifies its words to help fix its meaning) he physically alters the text. On the one hand, then, this translators activity is very much like what all of us do every time we read a text; on the other hand, by taking this business of rewriting a text to its logical end, translators have done something very different from what we do.

My activity in this book:

Since the period in which the author lived (between 1834 and 1760), two centuries before, I Not only translate the book but also Restoration it. Since I encountered several difficulties during translation, I did As follows:

First: the text of the author Different from the current translations of the Bible. Therefore, I replaced these translations with modern versions.

Second: there are some Errors in attribution and quotation occurred during the original text of the author. Therefore, I corrected-not corrupted-these Errors.

Thirdly, I have completed what I think it is incomplete in the author’s work. For example, the author did not mention the verses of the Quran, which indicate the unification, Resurrection, and prophecies depending on its fame in the Arab reader of course. Nevertheless, for the English reader today he needs to mention these texts to compare them, which I did for necessity.

Fourthly, I added some side titles to make it easier for readers.

Fifthly, I made a brief - but necessary - introduction that includes a definition of sacred books and the author.

Sixthly, I wrote two supplements to support the work of the author. The first relates to the texts that contradict the unification in the New Testament.

They are only two texts. One deleted from all recent editions. It is the text of John's first message. The second deleted in only some editions and must deleted from the others. I quote the words of critics in brief. The author does not mention this.

Second: The author referred to the Jewish heresy, Moses Maimonides, who denies the resurrection. Therefore, I made it as a second supplement with the texts against monotheism.

Biography:

Muhammad Ibn Ali ibn Muhammad ibn Abdullah al-Shawkani. The surname "ash-Shawkani" is derived from Hijrah ash-Shawkan, which is a town outside Sana'.

Born into a Zaydi Shi'a Muslim family, ash-Shawkani later on adopted the ideology within Sunni Islam and called for a return to the textual sources of the Quran and hadith. As a result, he opposed much of the Zaydi doctrine.[4] He also opposed Sufism.[5] He is considered as a mujtahid, or authority to whom others in the Muslim community have to defer in details of religious law. Of his work issuing fatwas, ash-Shawkani stated, "I acquired knowledge without a price and I wanted to give it thus."[6] Part of the fatwa-issuing work of many noted scholars typically is devoted to the giving of ordinary opinions to private questioners. Ash-Shawkani refers both to his major fatwas, which collected and preserved as a book, and to his "shorter" fatwas, which he said, "could never be counted" and which not recorded.

He credited with developing a series of syllabi for attaining various ranks of scholarship and used a strict system of legal analysis based on Sunni thought. He insisted that any jurist who wanted to be a mujtahid -madhhab (a scholar who is qualified to exercise ijtihad within a school of Islamic law), was required to do ijtihad,اجتهاد

which stemmed from his opposition to taqlid تقليد for a mujtahid, which he deemed to be a vice with which the Shariah الشريعة had been inflicted.

A Brief Introduction to Scriptures:

The Hebrew Bible and the Christian Old Testament

The terms "Jewish Scriptures" and "Hebrew Bible" both refer to the collection of books considered sacred in the religion of Judaism, books that written almost entirely in Hebrew. Many of these writings regarded as holy even before Jesus' day, especially the first five books of Moses, known as the Torah or Law.

About a century after Jesus, the collection of books into the Hebrew Scriptures more or less fixed. Altogether, the collection comprised twenty-four different books. Because of a different way of counting them, they number thirty-nine books in English translation (the twelve Minor Prophets in English Bibles, for example, count as only one book in the Hebrew Bible).

Christians have long referred to these books as the "Old Testament," to set them apart from the books of the "New Testament" (the new set of books that reveal God's will to his people). Throughout our study, I will use the term "Old Testament" only when referring explicitly to Christian views; otherwise, I will call these books the Jewish Scriptures or Hebrew Bible.

Even within Christianity, there are different numbers of books included in the "Old Testament." The Roman Catholic Church, for example, accepts an additional twelve books (or parts of books)-including such works as Tobit, Judith, I and 2 Maccabees-which they call "Deuterocanonical" (meaning that they came into the canon at a later time than the books of the Hebrew Bible). Protestant Christians usually call these books the "Apocrypha." Since they did not form part of the Hebrew Bible, I will not be including them in this chart or discussing them at any length.

The Canon of Scripture:

The English term "canon" comes from a Greek word that originally meant "ruler" or "measuring rod."

A canon used to make straight lines or to measure distances. When applied to a group of books, it refers to a recognized body of literature. Thus, for example, the canon of Shakespeare refers to all of Shakespeare's authentic writings.

With reference to the Bible, the term canon denotes the collection of books that accepted as authoritative by a religious body.

The Layout of the New Testament:

Gospels: The Beginnings of Christianity (4 books) Matthew

Mark Luke John

Acts: The Spread of Christianity (I book)

The Acts of the Apostles

Epistles: The Beliefs, Practices, and Ethics of Christianity (21 books)

Pauline Epistles

Romans

1 and 2 Corinthians Galatians

Ephesians Philippians Colossians

1 and 2 Thessalonians 1 and 2 Timothy Titus

Philemon

General Epistles Hebrews James

1 and 2 Peter

1, 2, and 3 John Jude

Apocalypse: The Culmination of Christianity (1 book) The Revelation of Joh

This schematic arrangement is somewhat simplified. All of the New Testament books, for example (not just the epistles), are concerned with Christian beliefs, practices, and ethics, and Paul's epistles are in some ways more reflective of Christian beginnings than the Gospels. Nonetheless, this basic orientation to the New Testament writings can at least get us started in our understanding of the early Christian literature.

The Quran:

The Quran is the Muslim scripture that is to say the scripture of the followers of Islam. The first thing to understand about the Quran is its form. The Arabic word, 'Quran,' literally means both 'recitation' and 'reading'. Similarly, the Quran both recited orally and written down in book form. The true power of the Quran remains in the oral recitation, as it meant to read aloud and melodiously, but still the verses written down on available materials as an aid to memorizing and guarding it, and these were collected and ordered in book form both privately and, at a later stage, institutionally. The Quran not meant to tell a chronological story, and thus, the Quran should not viewed as a sequential narrative like the book of Genesis. The Arabic book that goes by the name Quran is about as long as the New Testament. In most editions, it is about 600 pages in length.

The text of holy Qur'an:

The text of the Qur'an holds a unique place among the books of Revelation, shared by neither the Old nor the New Testament. In the first two Parts of this work, a review was made of the alterations undergone by the Old Testament and the Gospels before they handed down to us in the form we know today. The same is not true for the Qur'an for the simple reason that it was written down at the time of the Prophet; we shall see how it came to be written, i.e. the process involved.

In this context, the differences separating the Qur'an from the Bible are in no way due to questions essentially concerned with date. Such questions constantly put forward by certain people without regard to the circumstances prevailing at the time when the Judeo-Christian and the Qur'anic Revelations written; they have an equal disregard for the circumstances surrounding the transmission of the Qur'an to the Prophet. It suggested that a Seventh century text had more likelihood of coming down to us unaltered than other texts that are as many as fifteen centuries older. This comment, although correct, does not constitute a sufficient reason ; it is made more to excuse the alterations made in the Judeo-Christian texts in the course of centuries than to underline the notion that the text of the Qur'an, which was more recent, had lean to fear from being modified by man.

In the case of the Old Testament, the sheer number of authors who tell the same story, plus all the revisions carried out on the text of certain books from the pre-Christian era, constitute as many reasons for inaccuracy and contradiction. As for the Gospels, nobody can claim that they invariably contain faithful accounts of Jesus's words or a description of his actions strictly in keeping with reality. We have seen how successive versions of the texts showed a lack of definite authenticity and that their authors were not eyewitnesses.

Also to be underlined is the distinction to be made between the Qur'an, a book of written Revelation, and the hadiths,(حديث) collections of statements concerning the actions and sayings of Muhammad. Some of the Prophet's companions started to write them down from the moment of his death. As an element of human error could have slipped in, the collection had to resume later and subjected to rigorous criticism so that the greatest credit is in practice given to documents that came along after Muhammad. Their authenticity varies, like that of the Gospels. Not a single Gospel was written down at the time of Jesus (they were all written long after his earthly mission had ended), and not a single collection of hadiths was compiled during the time of the Prophet.

The situation is very different for the Qur'an. As the Revelation progressed, the Prophet and the believers following him recited the text by heart and it also written down by the scribes in his following. It therefore starts with two elements of authenticity that the Gospels do not possess. This continued up to the Prophet's death. At a time when not everybody could write, but everyone was able to recite, recitation afforded a considerable

Advantage because of the double-checking possible when the definitive text compiled. Archangel Gabriel to make the Qur’anic Revelation

Muhammad. It took place over a period of more than twenty years of the Prophet's life, beginning with the first verses of Sura 96, then resuming after a three-year break for a long period of twenty years up to the death of the Prophet in 632 A.D., i.e. ten years before Hegira and ten years after Hegira.

The following was the first Revelation (sura 96, verses 1 to 5) "Read : In the name of thy Lord who created, Who created man from something which clings Read! Thy Lord is the most Noble Who taught by the pen who taught man what he did not know."

We note that one of the themes of this first Revelation was the praise of the pen as a means of human knowledge' which would 'explain the Prophet's concern for the preservation of the Qur'an in writing.'

Texts formally prove that long before the Prophet left Makka (مكة) for Madina (مدينة)(i.e. long before Hegira), the Qur'anic text so far revealed had been written down. We shall see how the Qur'an is authentic in this. We know that Muhammad and the Believers who surrounded him were accustomed to reciting the revealed text from memory. It is therefore inconceivable for the Qur'an to refer to facts that did not square with reality because the latter could so easily checked with people in the Prophet's following, by asking the authors of the transcription.

Four suras dating from a period prior to Hegira refer to the writing down of the Qur'an before the Prophet left Makka in 622 (sura 80, verses 11 to 16):

"By no means! Indeed it is a message of instruction Therefore whoever wills, should remember on leaves held in honor Exalted, purified in the hands of scribes Noble and pious."

Yusuf Ali, in the commentary to his translation, 1934, wrote that when the Revelation of this sura was made, forty-two or forty-five others had been written and were kept by Muslims in Makka (مكة) (out of a total of 114).

-Sura 85, verses 21 and 22:

"Nay, this is a glorious reading' On a preserved tablet"

-Sura 56, verses 77 -80:

"This is a glorious reading in a book well-kept which none but the purified teach. This is a Revelation from the Lord of the Worlds."

"They said: Tales of the ancients which he has caused to be written and they are dictated to him morning and evening."

Here we have a reference to the accusations made by the Prophet's enemies who treated him as an imposter. They spread the rumour that stories of antiquity were being dictated to him and he was writing them down or having them transcribed (the meaning of the word is debatable, but one must remember that Muhammad was illiterate). However, this may b; the verse refers to this act of making a written record, which pointed out by Muhammad's enemies themselves.

A sura that came after Hegira makes one last mention of the leaves on which these divine instructions written:

--Sura 98, verses 2 and 3:

"An (apostle) from God recites leaves Kept pure where are decrees right and straight."

The Qur'an itself therefore provides indications as to the fact that it was set down in writing at the time of the Prophet. It is a known fact that there were several scribes in his following, the most famous of whom, Zaid Ibn Thabit, (زيد بن ثابت) has left his name to posterity.

The 114 suras arranged in decreasing order of length; there were nevertheless exceptions. The chronological sequence of the Revelation not followed. In the majority of cases however, this sequence known. A large number of descriptions mentioned at several points in the text, sometimes giving rise to repetition. Very frequently, a passage will add details to a description that appears elsewhere in an incomplete form. Everything connected with modern science is, as many subjects dealt with in the Qur'an, scattered throughout the book without any semblance of classification.

The Quran is composed of 114 parts or chapters of unequal length. Each chapter is called a surah in Arabic and each sentence or phrase of the Quran is called an aaya,آية literally 'a sign.' Like the Bible, the Quran divided into discrete units, referred to as verses in English. These verses are not standard in length, and where each ends not decided by human beings, but dictated by God. Each one is a discrete act of locution of closed signification, or 'sign', denoted by the word aayah in Arabic. The shortest of the surahsسورة has ten words, and the longest surah, which placed second in the text, has 6,100 words.

In contrast to the Hebrew Bible and the New Testament, the Quran issued from the mouth of a single person, who recited what he heard from the angel Gabriel. On the other hand, both the Jewish and the Christian scriptures are collections of many books that were written down by a large number of human beings, and opinions differ as to their status as revelation.

The Qur'an states that Allah revealed to Moses a Book called the "Tawrat" (Torah) تـوراه and to Jesus a Book called the إنــجــيــل"Injil." Other Prophets who given Scripture include Abraham and David. And this books agree each other.

Part II : Guidance of trustworthiness To Scripture Agreement in Prove Theology, prophesies and Resurrection

By

Imam Shawkany

الإمام الشوكاني

(Born: 1173- 1760 m. - Died: 1250 -1834 m.)

Preface:

Praise be to God, fill the heavens and fill the earth and whatever something he wants yet, Thanks giving Number of everything and weighing everything and fill everything and the number may thinkers thanked and might they will thank. Oh, God pray on your messenger Prophet Muhammad chosen one from your created prayer and peace-every, and all, time and renewed day and night and on his family and his companions divine.

The Holy Quran has included many of the good interests of the pension and re-took the benefits of lower debt, sometimes a whole and sometimes detailed and sometimes generally and sometimes especially.

CHAPTER 1

Scriptures are compatible in monotheism

Preface:

A Great number of scholars of Islam had told that- Despite the large number of apostles and their books- all the Scriptures and laws agreed to faith such as monotheism. From those scholars was IBN Heppanابن حبانand Baihqyالبيهقي, who wrote - by good account- to Abu Dhar أبو ذر (that the count of prophets is hundred thousand and twenty-four thousand and Scriptures is hundred and four books). Therefore, the monotheism is the Religion of the world from beginning to present, earlier and later and whoever. Any one disagreed with that and started to God Almighty partner and worshiped another Godis according to the Quran:

Recognized that faith but and those who take protectors and helpersأوليــاء besides Allah say, "We worship them only that they may bring us near to Allah."(39/3)

This to say, we make partner link to the Lord and the way to him. As they wear said –according to Bokhara’s account- cruising the Ka'ba-“yes our lord, yes our lord, there are only one Gob but other God he is your partner but he Belongs to you.

Here we will we quote Bible’s witness from the books of God of monotheism, which, although the number as was mention above. However, he did not stay in the hands of the people of the boredom of them as we found them after searching for it and more demand for him except the Old Testament and the Psalms, books of prophets of the Children of Israel and the New Testament.

The Quran:[1]

The wholeQuran teaches a strict monotheism. The monotheism is central to the Quran message. Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes. (47:19)

Because it is a very serious issue, it need to appropriate witnesses:

There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but Him, the Exalted in Power, the Wise.(3:18).

(1) Originally, the author did not mention texts from the Qur'an, because they are known and famous among people. To be sure, this is acceptable with regard to Arabic speakers or those close to them. Nevertheless, when we translate the book into a Western language and a distant culture, the situation is different. In addition, because Islam has become strange, the mention of these texts is appropriate to express the truth and its agreement with other religions.

The Quran emphasized this doctrine based on justice, monotheism is the justice and polytheism is injustice:

And (remember) when Luqman (لقمان) said to his son when he was advising him" :O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a greatest injustice (wrong) indeed(31:13).

Moreover, gave several examples on the beauty of monotheism and polytheism ugliness and corruption: (31:75-76):

1- Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom we have granted from ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike. (All) praise is due to Allah! Nay, most of them do not know.

Quranic Proverbs:

2- And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islamic Monotheism) who commands justice, and is himself on a Straight Path؟

Allah puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allah) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allah Alone). Are those two equal in comparison? All the praises and thanks be to Allah! But most of them know not.

the Bible:

As for the Torah, the texts that confirm the unification are very numerous. That included the mention of what was the attack on the people of idols and arguments on them. Especially after the death of Moses and the prophets of the Israelites. They are long stories. They were fighting the idols. Moreover, they were encouraged by the followers of Moses and the rabbis of the Jewish nation. Every prophet that God sends out of the prophets of the children of Israel command the children of Israel to fight those who worship idols and invasion of their homes. The Torah also included the story of the Prophets before Moses .

The Old Testament:

In the Torah of many texts proved this meaning to the extent that not all can mention it. In addition, in his book many texts approved Monotheism. As well as in the books of the prophets after him. Who have written books in the Old Testament, such as EZRA, 1-SAMUEL, David then Salmon then Ezra, which named in the Quran Uzair- then Elijah then OBADIAH then Job then Isaiah the son of Amoz -which named in the Quran Elias.

In the second chapter of the books of the kings of the Torah that God raised him up and then Jeremiah and Ezekiel, and Daniel and Hoseaو named Joshuaو JONAH named in the Quran Younis also called Noon then Micah, Nahum, Habakkuk then ZEPHANIAH, Haji then John said to him MALACHI which is named in the Quran Yahiya. Then God sent Jesus son of Mary, peace be upon them.

Many other Old Testament verses of Scripture emphatically affirm strict monotheism. The Ten Commandments begin with, "Thou shalt have no other gods before me" (Exodus 20:3; Deuteronomy 5:7). God emphasized this command by stating that He is a jealous God (Exodus 20:5). In Deuteronomy 32:39, God said there is no other god with him. There is none like the LORD and there is no God beside Him (II Samuel 7:22; I Chronicles 17:20). He alone is God (Psalm 86:10).

Exodus 34:11:

Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. Break down their altars, smash their sacred stones and cut down their Asherah poles.

Exodus 20:1:

Then God spoke all these words:

2 I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.3You shall not have other gods beside me.*4You shall not make for yourself an idol or a likeness of anything* in the heavens above, on the earth below, or in the waters beneath the earth;you shall not bow down before them or serve them. For I, the LORD, your God, am a jealous God, inflicting punishment for their ancestors' wickedness on the children of those who hate me, down to the third and fourth generation; " and he repeated this in many places as follow:

(LEVITICUS: 26:1):

"Do not make idols for yourselves. You shall not erect a carved image or a sacred stone for yourselves, nor shall you set up a carved stone for worship in your land;for I, the LORD, am your God."

The classic expression of the doctrine of one God also found in Deuteronomy 6:4. "Hear, O Israel: the LORD our God is one LORD." This verse of Scripture has become the most distinctive and important statement of faith for the Jews. They call it the Shema, after the first word of the phrase in Hebrew, and they often quote it in English as "Hear, O Israel, the LORD is our God, the LORD is one."

(See also the NIV.) Traditionally, a devout Jew always tried to make this confession of faith just before death.

In Deuteronomy 6:5, God followed the announcement of the preceding verse with a command that requires total belief in and love for Him as the one and only God: "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." We should notice the importance, which God attaches to Deuteronomy 6:4-5. He commands that these verses be placed in the heart (verse 6), taught to the children throughout the day (verse 7), bound on the hand and forehead (verse 8), and written on the posts and gates of houses (verse 9).

Orthodox Jews literally obey these commands today by binding (phylacteries) on their left forearms and on their foreheads when they pray, and by placing mezuzah on their doors and gates. (Teffilin are small boxes tied to the body by leather straps, and mezuzah are scroll-shaped containers.) Inside both types of containers are verses of Scripture handwritten in black ink by a righteous man who has observed certain purification rituals.

Joshua 23: 7-9:

“Or mingling with these nations that survive among you. You must not invoke their gods by name, or swear by them, or serve them, or bow down to them,ª8but you must hold fast to the LORD, your God, as you have done up to this day.9At your approach the LORD has dispossessed great and strong nations; not one has withstood you up to this day.”

2 Samuel:

(2 Samuel 7:22) Therefore, Thou art great, O LORD God; for there is none likes Thee, neither is there any God beside Thee, according to all that we have heard with our ears.

1 Kings:

(1 King8:60) that all the peoples of the earth may know that the LORD, He is God; there is none else.

Isaiah:

There are the emphatic declarations of God in Isaiah:

(Isaiah 43:10-11):"Before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior".

(Isaiah 44:6): "I am the first, and I am the last; and beside me there is no God".

(Isaiah 44:8):"Is there a God beside me? Yea, there is no God; I know not any".

(Isaiah 44:24): “Thus says the LORD, your Redeemer, who formed you from the womb: “I am the LORD, who made all things, who alone stretched out the heavens, who spread out the earth by myself".

(Isaiah 45:6):"There is none beside me. I am the LORD and there is none else".

(Isaiah 45:21-22): “Declare what is to be, present it-- let them take counsel together. Who foretold this long ago, who declared it from the distant past? Was it not I, the LORD? And there is no God apart from me, a righteous God and a Savior; there is none but me. “.

(Isaiah 46:9): "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me".

The call of monotheism at Isaiah:

(Isaiah 37:16-20):"LORD Almighty, the God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth."

17 Incline Thine ear, O LORD, and hear; open Thine eyes, O LORD, and see; and hear all the words of Sennacherib, who hath sent to taunt the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the countries, and their land,

1 Chronicles:

(I Chronicles 17:20)**20** O LORD, there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears.

The PASLAMS:

In addition, in the PSALMS many texts that approved the Monotheism as flow:

PASLAMS 86: “Preserve my life, for I am devoted; Save your servant who trusts in you. You are my God; 3be gracious to me, Lord; to you I call all the day. 4Gladden the soul of your servant; to you, Lord, I lift up my soul. 5 Lord, you are good and forgiving, most merciful to all who call on you.6 LORD, hear my prayer; listen to my cry for help.7On the day of my distress I call to you, for you will answer me. 8 None among the gods can equal you,

O Lord; nor can their deeds compare to yours. 9All the nations you have made shall come to bow before you, Lord, and give honor to your name. 10For you are great and do wondrous deeds; and you alone are God. “

(PASLAMS 113):Who is like the LORD our God, enthroned on high?6looking down on heaven and earth?7 He raises the needy from the dust, lifts the poor from the ash heap…"

Zechariah:

(Zechariah 14:9): “There is only one God, who is the Creator and Father of mankind. In the time of the Millennial Reign, there shall be only one LORD with one name”.

A common remark by some monotheists about the Old Testament doctrine of the oneness of God is that God only intended to emphasize His oneness as opposed to pagan deities.

Malachi

(Malachi 2:10): Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers?

Job

(Job 9:8) Who alone stretcheth out the heavens, and treadeth upon the waves of the sea.

(Job31:15)Did not He that made me in the womb make him? And did not One fashion us in the womb?.

Nehemiah:

(Nehemiah9:6) Thou art the LORD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preserves them all; and the host of heaven worship Thee.

The New Testament:

The gospel filled with the texts of monotheism and rebuked the idolaters and dissembler.(1)

The Greatest Commandment:

The Greatest Commandment (Deuteronomy 6:1-19; Matthew 22:34-40; Mark 12:28; Luke 10:25) thus, Christ spoke:

Mark 12:28:

“Now one of the scribes had come up and heard their debate. Noticing how well Jesus had answered them, he asked Him, “Which commandment is the most important of all? 29Jesus replied, “This is the most important: ‘Hear O Israel, the Lord our God is One Lord, 30and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strengths’ 31The second is this: ‘Love your neighbor as yourself. No other commandment is greater than these.”

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(1) Thus, the author confined himself to this brief introduction and quoted only one text from all the New Testament. With refer to others. Therefore, I should have added some of the texts he referred to for the sake of interest.

Matthew:

Saint Matthew said in his Gospel 18 / 15-18:

“If your brother sins [against you], go and tell him his fault between you and him alone. If he listens to you, you have won over your brother.16 If he does not listen, take one or two others along with you, so that ‘every fact may be established on the testimony of two or three witnesses. 17 If he refuses to listen to them, tell the church.* If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector.

Proverbs Christ:

Also - like the Koran - Christ used parables to teach Monotheism. So Matthew 6:24:

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.’ (see also Luke 16:13).

The letters of apostles:

Thus, the letters written by a group of Disciples of Christ, which contains a biography of the Disciples of Christ, filled with the texts of monotheism and rebuked the idolaters and dissembler:

"There is none other God but one" (I Corinthians 8:4).

"But to us there is but one God, the Father" (I Corinthians 8:6).

"But God is one" (Galatians 3:20).

"One God and Father of all" (Ephesians 4:6).

"For there is one God" (I Timothy 2:5).

"Thou believes that there is one God; thou does well: the devils also believe, and tremble" (James 2:19).

Again, the Bible calls God the Holy one (I John 2:20). There is one throne in heaven and one sits upon it (Revelation 4:2).

The above verses of Scripture are sufficient to establish that the New Testament teaches one God.

In general, the whole scripture of God and messengers all agree on unification and pray to him and denied polytheism in all divisions. In addition, pray to him alone and denied polytheism they may she recalled what happened them from when our father Adam and later of the Prophets Noah, Abraham, Lot, Isaac, Ishmael, Jacob and Joseph to time of the Moses peace of God be upon them all.

In general, the Holy Scriptures of God Almighty all agree on the teaching of monotheism and the supplication of it and the denial of idolatry in all its parts.

Chapter 2

The Resurrection (The afterlife)

I have already written a letter on the subject called "Great article in a statement canons agreement to prove the Resurrection”.

Since this subject is one of the three purposes for which I collected this brief book, the mention of these books is necessary.

The afterlife in Quran:

Quran provides the most graphic details of what comes after death and lies beyond. A central doctrine of the Quran, and one of the most important teachings of Muhammad, is the Last Day, on which the world will destroyed and Allah will raise all people and jinn from the dead to judge. The Last Day is also called the Day of Standing Up, Day of Separation, Day of Reckoning, Day of Awakening, Day of Judgment, The Encompassing Day or The Hour. The resurrection that will take place on the Last Day is physical, and explained by suggesting that Allah will re-create the decayed body (17:100: "Could they not see that God who created the heavens and the earth is able to create the like of them"?).

“On the Last Day, Allah will judge resurrected humans and jinn according to their deeds. One's eternal destination depends on balance of good to bad deeds in life. They either granted admission to Paradise, where they will enjoy spiritual and physical pleasures forever, or condemned to Hell to suffer spiritual and physical torment for eternity.

O people keep your duty to your Lord; surely, the shock of the Hour is a grievous thing.

22:2 The day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and thou wilt see men as drunken, yet they will not be drunken, but the chastisement of Allah will be severe.

22:3 And among men is he who disputes about Allah without knowledge, and follows every rebellious devil —

22:4 For him it is written that whoever takes him for a friend, he will lead him astray and conduct him to the chastisement of the burning Fire.

22:5 O people, if you are in doubt about the Resurrection, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity.

And of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind.

22:6 That is because Allah, He is the Truth, and He gives life to the dead, and He is Possessor of power over all things,

22:7 And the Hour is coming, there is no doubt about it; and Allah will raise up those who are in the graves.

A considerable part of the Qur’an is about the events of the Last Day. The Qur’an describes how the world will destroyed and re-built again and how the dead will raised, assembled in the Place of Mustering, and, after will judged, will go to either Paradise or Hell. The Qur’an also gives a vivid description of Paradise and Hell and the life in them.

The Prophet (صلى الله عليه وسلم) reported to have said as regards to one of the signs of the end of time:

"People will hop between the clouds and the earth" Which is related to the whole concept of traversing long distances in short times, and to the whole idea of the use of airplanes for travelling or indeed "hopping between the clouds and the earth".

In another narration, the Prophet (صلى الله عليه وسلم) reported:

that people will dance with instruments on their heads (which some have interpreted as headphones) and that they would stay up all night dancing like that (which connotes the whole idea of people going to nightclubs and disco's, with blazing music above their heads while they dance the night through). He (صلى الله عليه وسلم) is also reported to have said that intoxicants would be widely used.

In fact, there are so many prophecies/signs of the end of time that Muslim scholars have identified three types of signs:

1) Signs that have occurred

2) Signs will occurred and continue to intensify.

3) Signs that have not occurred yet.

The afterlife in Old Testament:

In the first book of the Torah "Genesis" (2/1-17) God said of paradise and God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Moreover, the LORD God planted a garden eastward in Eden. In addition, there he put the man whom he had formed, and out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life in the midst of the garden, and the tree of knowledge of good and evil.

Moreover, a river went out of Eden to water the garden; and from thence it parted, and became into four heads. The name of the first is Psion: that is it, which compassed the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. Moreover, the name of the second river is Gihon: the same is it that compassed the whole land of Ethiopia.

14The name of the third river is Tigris; it flows east of Assyria And the fourth river is the Euphrates. That is, which goeth toward the east of Assyria. Moreover, the fourth river is Euphrates. Moreover, the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it. In addition, the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

In addition, the Torah and Gospel mentioned hell as mentioned paradise:

A-Isaiah 26\19: “Your dead will live; their corpses will rise you who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, and the earth will give birth to the departed spirits”.
DANIEL 12/2” "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.”

Psalms:

PSALMS 6/5: ‘For there is no mention of you in death; In Sheol who will give you thanks?

Psalm 146:4 :His spirit departs, he returns to the earth; In that very day his thoughts perish.

Psalm 139:8 “If I ascend to heaven, you are there; If I make my bed in Sheol, behold, You are there.

Psalm 115:17:The dead do not praise the LORD, Nor do any who go down into silence;

Psalm 9 / 17:The wicked will return to Sheol, Even all the nations who forget God.

Psalm ١٦/10: For You will not abandon my soul to Sheol; nor will you allow Your Holy One to undergo decay.

Psalm55/15: Let death come deceitfully upon them; Let them go down alive to Sheol, For evil is in their dwelling, in their midst.

Psalm 88/3-5: For my soul has had enough troubles, And my life has drawn near to Sheol. I am reckoned among those who go down to the pit; I have become like a man without strength, Forsaken among the dead, Like the slain who lie in the grave, Whom You remember no more, And they are cut off from Your hand.

PROVERBS 5 / 5: Her feet go down to death;her steps take hold of Sheol.

The afterlife in The Gospel:

1- Matthew: 10:28:"Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

2- Matthew 25:46:"These will go away into eternal punishment, but the righteous into eternal life."

3- Matthew 5/22: "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.

4- Matthew 13/49-51: "So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

5- Matthew 25/41: "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;

6- Matthew 12/18: "BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL is WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES."

Mark:

Mark 9/ 43-49: "If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire,

Mark 16/23: And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.] [And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]

Luke

1- Luke 16/23 : In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom

2- Luke 20/37: "But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.

3- Luke: 23/43: But Jesus was saying, "Father, forgive them; for they do not know what they are doing " And they cast lots, dividing His garments among themselves.

Luke 22/16 – 19: for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

Mat 26/ 29: "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

John: 5/28-29: "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,

Alike Qur’an Gospels in Paradise there are food and drink… etc.

In brief: This doctrine agreed upon laws Scriptures told by the former and the following and agreed upon by the apostles and the first of them the last of them He did not violate one of them Thus it was agreed that the followers of all the prophets and did not hear about the one whom he never denied it.

Chapter 3
Prove Prophecies

Preface:

Despite the large number of prophets peace be upon them and the difference of their ages, their Genealogy and the spread of their homelands, they all agreed to believe in God Almighty. In addition, the next of them acknowledges the prophecy of the former and its legitimacy. Moreover, if he violates some of what Allah has forbidden to the first, or to prevent what Allah has given him and his nation, he believes that the first judgment was really, the rule of God, and which the people of that previous nation correctly worshiped God according it.

God chose them as he chose for the subsequent nation what he disagreed with, and all from God Almighty. This is permissible in the mind and the law in one religion as well as different religions.

In all, there is no doubt that the prophets agree to believe each other. In addition, that what each of them came from is from God Almighty. That although the number reached one hundred thousand and twenty-four thousand. There is no dispute among scholars that the agreement of such a number on any subject proves it without doubt. Whoever denies this agreement should read the Torah.

The Torah included the stories of the prophets from Adam to Moses. In which the declaration of ratification of each other. None of them denied the prophecy of the former. Then, after Moses and Aaron, the prophets of the children of Israel came. Each of them believes in the past one and prove his prophecy. All of them were fighting those who worshiped the idols of the children of Israel and others. There have been stories and wars with those who worshiped the idol known as Baal, Which God mentioned in the Quran. And so were David and Solomon, who were prophets of the children of Israel, and those who believed in the Torah, who were still at war with the idolaters, as The Psalms the Book of David say, and as Solomon's commandments do. Therefore, the Bible does. Jesus Christ was responding to his violators of the Jews with the texts of the Torah In many of its chapters in matters that the Jews denied it.

However, there was no difference between them in the unification of God and proof of the return. In addition, the validity of the prophecy of each one of them and the truthfulness of what came from the law. Moreover, what he narrated from God Almighty.

These are the three purposes for my work to prove, gathered in order to prove their agreement.

In addition, the former preaches to them later. Therefore, In the Bible Moses preached to Joshua.

In The Psalms, David preached to Jesus. He was the fourteenth of his children. There are fourteen fathers between David and Christ- It was said more than what happened in some versions of the Bible. So John the Baptist (يحيى بن زكريا) preached to Christ His contemporary. John the Baptist was killed after God sent Christ as the Bible tells.

The Bible preaches the prophet Mohamed:

The Qur’an mentions in Surah Al-Araf chapter 7 verse 157:

"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures) in the law and the Gospel".

Genesis 17:20:

“For Ishmael too I grant you your request. I hereby bless him and will make him fruitful and exceedingly numerous. He will be the father of twelve princes, and I shall make him into a great nation.(1)

(1) Author’s text use the noun of Mohamed in Hebrew, but in all current text the noun not found, either in Hebrew or in any other language. The prophecy is to be vague and by reference only as in the prophecies of the prophets about= =Christ without mentioning his name. With regard to the Seal of the Prophet Mohamed only, mention his name in the Scriptures. Nevertheless, the question is: where is the name today? And why? Early translators were far from averse to extending or short nor changed the names and/or titles of things in the texts of Scripture. For example, this applies to the terms “Christ” and “Son of God," the title "Lord." Not infrequently, two or more of these titles will find their way into texts in combination, so that the resulting "Jesus Christ our Lord" regularly attested as a corruption among the New Testament manuscripts. Finally, and perhaps most frequently of all, they stressed the unity of the redeemer by altering his name as it occurred in the biblical text, revealing thereby their predilection for the phrase "our Lord Jesus Christ." This concatenation of titles stated with particular clarity the orthodox belief in the face of Gnostics who

Deuteronomy 33:2:

3-He said: Jehovah came from Sinai, from Seir he dawned on us, from Mount Paran blazed forth, For them he came, after the mustering at Kadesh, from his zenith as far as the foothills. A group of scholars said: The meaning of the revelation of God from the Sinai or his coming from Sinai is the revelation of the Torah to Moses in the Sinai. T

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known to disdain the title "Lord" and to deny the unity of Jesus and the Christ. Early scribes were far from averse to extending the names and/or titles of Jesus in the texts of Scripture. This applies to not only the terms “Christ” and “Son of God," but also and in particular to the title "Lord." Not infrequently, two or more of these titles will find their way into texts in combination, so that the resulting "Jesus Christ our Lord". Translators involved an "exchange of predicates," in which the attributes and activities of God were predicated of Christ, or, conversely, the characteristics and actions of Christ predicated of God. Interchanges of this sort occur commonly in Fathers of the Churchsuch writers as Ignatius, Melito, and Tertullian who speak of the "blood of God" or the "passion of God," or even of God being "crucified" or "murdered."

Perhaps the most striking example occurs in the manuscript tradition of Acts 20:28, where varieties of corruptions appear to circumvent different misconstruals. Paul speaks to the Ephesian elders about "the church of God which he obtained through the blood of his own (Son)” Of the textual variants germane to our discussion here the first concerns the genitive "of God," which in a number of witnesses has been changed to read "of the Lord."'-03 This latter phrase ("church of the Lord") is almost certainly a corruption. it never occurs elsewhere in the New Testament, although the more commonly attested "church of God" does, some eleven times in the Pauline corpus. Moreover, Alexandrian witnesses generally regarded as superior in Acts support this more common phrase. It is also much to be preferred on transcriptional grounds: the reading could refer to Christ as well as to God, making it somewhat more acceptable in the minds of certain Christians implications of the following phrase, which may naturally rendered "his own blood." That is to say, translators uneasy with the possible interpretation that God the Father shed "his own blood" appear to have changed the text to make it refer instead to Christ, "the Lord," who shed his blood."' “For more details ‹see: Tamer Metwaly, the effect of translation on the text of New Testament.

he meaning of his illumination from Mount Seir will be to bring down the gospel to Christ. In addition, Christ was the one who would turn over or pass over the land of Hebron. From a village called Nasra and named after its followers Nassara (نصارى).

The meaning appeared from Mount Faran or announced from Mount Faran to remove the Quran to Muhammad. The mountains of Faran are the mountains of Mecca without dispute between Muslim and Jewish scholars. The Torah confirms this As follows:

Genesis 21:14-21:

((Early next morning, Abraham took some bread and a skin of water and, giving them to Hagar, put the child on her shoulder and sent her away. She wandered off into the desert of Beersheba.15 When the skin of water was finished, she abandoned the child under a bush.16 Then she went and sat down at a distance, about a bowshot away, thinking, 'I cannot bear to see the child die.' Sitting at a distance, she began to sob.17 God heard the boy crying, and the angel of God called to Hagar from heaven. 'What is wrong, Hagar?' he asked. 'Do not be afraid, for God has heard the boy's cry in his plight.

18 Go and pick the boy up and hold him safe, for I shall make him into a great nation.19 Then God opened Hagar's eyes and she saw a well, so she went and filled the skin with water and gave the boy a drink.20 God was with the boy. He grew up and made his home in the desert, and he became an archer.21 He made his home in the desert of Paran, and his mother got him a wife from Egypt.))

There is no doubt that Ismail lived in Mecca which is the Paran As Quran speaks: (QU 14/37):

(("O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks)). No dispute that this valley meant to be the land of Mecca. This view supported by the textsof the following:

(Samuel 1 25 / 1)[1]And Samuel died; and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

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[1] The Author quoted according "Jewish Scriptures" that counts Samuel as I book.

Habakkuk 3:3

“God[1] comes from Teman, and the Holy One from Mount Paran. His majesty covers the heavens, and his glory fills the earth.

This is a statement on behalf of Mount Faran. And the declaration in the name of our prophet Muhammad. -The land filled with Tahmid Ahmad's permission- to be there is no doubt.

Who is like Moses (ﷺ):

Deuteronomy chapter 18 verse 18:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

Is the verses that say this prophecy refers to Jesus(ﷺ) because Jesus (ﷺ) was like Moses (ﷺ)? Moses (ﷺ) was a Jew, as well as Jesus (ﷺ) was a Jew. Moses (ﷺ) was a Prophet and Jesus (ﷺ)was a Prophet.

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(1) All English version said God. The Hebrew word אֱלוֹהַּ means Eloah.

If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after

Moses (صلى الله عليه وسلم) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (**(صلى الله عليه وسلم)**) will fulfill this prophecy since all were Jews as well as prophets.

However, the Prophet Muhammad (صلى الله عليه وسلم) who is like Moses (صلى الله عليه وسلم):

i) Both had a father and a mother, while Jesus (صلى الله عليه وسلم) was born miraculously without any male intervention.[Mathew 1:18 and Luke 1:35 and Al-Qur'an 3:42-47]

ii) Both were married and had children. Jesus (صلى الله عليه وسلم) according to the Bible did not marry nor had children.

iii) Both died natural deaths. Jesus (صلى الله عليه وسلم) has raised up alive. (4:157-158)

Muhammad (صلى الله عليه وسلم) is from among the brethren of Moses (صلى الله عليه وسلم). Arabs are brethren of Jews. Abraham (صلى الله عليه وسلم) had two sons: Ishmail and Isaac (pbut). The Arabs are the descendants of Ishmail (صلى الله عليه وسلم) and the Jews are the descendants of Isaac (صلى الله عليه وسلم).

Words in the mouth:

Prophet Muhammad (صلى الله عليه وسلم) was unlettered and whatever revelations he received from Almighty God, he repeated them verbatim.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

[Deuteronomy 18:18]

iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (صلى الله عليه وسلم) said, "My kingdom is not of this world." (John 18:36).

v) Both were accepted as Prophets by their people in their lifetime but Jesus (صلى الله عليه وسلم) was rejected by his people.(John chapter 1 verse 11) states, "He came unto his own, but his own received him not."

iv) Both brought new laws and new regulations for their people. Jesus (صلى الله عليه وسلم) according to the Bible did not bring any new laws. (Mathew 5:17-18).

The illiterate prophet in Isaiah:

(Isaiah 29/11-12) For to you every vision has become like the words of a sealed book. You give it to someone able to read and say, 'Read that.' He replies, 'I cannot, because it is sealed.'12 You then give the book to someone who cannot read, and say, 'Read that.' He replies, 'I cannot read.'"

As Narrated Ata bin Yasar: I met Abdullah bin 'Amr bin Al-'As and asked him, "Tell me about the description of Allah's Apostle which is mentioned in Torah (i.e. Old Testament.") He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Quran as follows: "O Prophet! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are my slave and my messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh nor a noisemaker in the markets and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet) die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes and deaf ears and enveloped hearts."[1]

[1] SAHIH BUKHARI, VOLUME 3 , BOOK 34: SALESAND TRADE Volume 3, Book 34, Number 335:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had truce with Abu Sufyan and Quraish infidels. Therefore, Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his

Translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

While Heraclius was visiting ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied, at night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). 'Just Issue orders to kill every Jew present in the country.

He (Heraclius) ordered the people to go and see whether the messenger of Ghassan circumcised. The people, after seeing him, told Heraclius that he circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.

Mohamed in the Gospels:

The Qur'an Chapter 61 Verse 6:

"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!'

John 16:5-11:

((5“But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ 6“But because I have said these things to you, sorrow has filled your heart. 7“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. 8“And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9concerning sin, because they do not believe in me; 10and concerning righteousness,

because I go to the Father and you no longer see me; 11and concerning judgment, because the ruler of this world has been judged.))
John 15:26-27:

26But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, he shall testify of me:27And ye also shall bear witness, because ye have been with me from the beginning))

John 16:12 -13:

(12“I have many more things to say to you. But you cannot bear them now. 13“But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14“He will glorify Me, for He will take of Mine and will disclose it to you. 15“All things that the Father has are mine. Therefore, I said that He takes of Mine and will disclose it to you.))

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos, which means advocate or a kind friend rather than a comforter. Paracletos is the warped reading for Periclytos. Jesus (ﷺ) actually

prophesied Ahmed by name. Even the Greek word Paraclete refers to the Prophet (ﷺ) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Spirit. They fail to realizethat the prophecy clearly says that only if Jesus (ﷺ) departs will the Comforter come. The Bible states that the Holy Spirit was already present on earth before and during the time of Jesus (ﷺ), in the womb of Elizabeth, and again when Jesus (ﷺ) baptized, etc. Hence, this prophecy refers to none other than Prophet Muhammad (ﷺ).

The Sprit of Truth, spoken about in this prophecy refers to none other than Prophet Muhammad (ﷺ)

The story of Jaafar with Najaishi the king of Ethiopia:

On over fifty (or fifty-three or fifty-two) men from ou rPeople. We got on board a ship, which took us to An-Najaishi in Ethiopia, and there we found Ja'far bin Abu Talib and his companions with An-Najaishi. Ja'far said (to us), "Allah's Apostle has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him until we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar.

Therefore, Waraqa bin Naufal who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters.

He would write from the Gospel in Hebrew as much as Allah wished him to write. Allah's Apostle described whatever hehad seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out. Then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. "

Prophecies[1] Made by The Prophet Muhammad (صلى الله عليه وسلم):

"When a prophet speaks in the Name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken, the prophet has spoken it presumptuously, you need not be afraid of him."(Deuteronomy 18:21-22)

One of the greatest signs of prophecy that any one cannot find a path to her and cannot attributed to human education or to the attribute of magic. He was asking about things of his past he did not know Gabriel went down in that case and told him in the place where they asked him Without leaving him or going to a person who learns from him.

[1] prophecies is (detailed predictions of future events which must come true

Therefore, their question to him about the people of the cave, about the two horns, about the spirit, and so on, most of which are not mentioned in the Torah.

Nevertheless, may first tell them some of the stories of the prophets was not in the Torah. Which is the reference of the people of boredom in knowing the conditions of the prophets from Adam to Moses.

This is like the story of Hood, Saleh, Shu'ib, and many stories of Abraham, Isaac, Ishmael, Jacob and Joseph. Like the story of the Greens with Moses, and like the stories of Solomon, such as the story of the rug, the story of the Elf, and the story of the Hoopoe, these were not in the Torah, and we did not hear any of the people of the Book that he falsified or lied to him.

Narrated Anas:

When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Apostle said, "Gabriel has just now told me of their answers." '

Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Apostle said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullah bin Salam said, "I testify that you are the Apostle of Allah."

1-Thawban reported:

I was sitting with the Messenger of Allah, peace and blessings be upon him, when a rabbi among the Jews came and he said, “Peace be upon you, O Muhammad.” I pushed him until he almost fell back. The Jew said, “Why do you push me?” I said, “Why do you not say, O Messenger of Allah?” The Jew said, “We only call him by the name given to him by his family.” The Prophet said, “I have been named Muhammad by my family.” The Jew said, “I have come to ask you questions.” The Prophet said, “Will it benefit you if I tell you?” He said, “I will lend my ear to it.” The Prophet drew a line with a stick and he said, “You may ask.” The Jew said, “Where will people be when the earth is changed into another earth along with the heavens?” (14:48) The Prophet said, “They will be in darkness beside the bridge.” He said, “Who among the people will be the first to cross the bridge?” The Prophet said, “The poor among the refugees.”

He said, "What will be the first meal of the people of Paradise?" The Prophet said, "The caul of a fish liver." He said, "What is their food after this?" The Prophet said, "An ox that ate from the edges of Paradise will be slaughtered for them." He said, "What will be their drink?" The Prophet said, "They will drink from a fountain named Salsabil." (76:18) He said, "You have spoken the truth. I have come to ask you about something which no one on earth knows except a prophet or a few men." The Prophet said, "Will it benefit you if I tell you?" He said, "I will lend my ear to it. I have come to ask about the child." The Prophet said, "The fluid of a man is white and the fluid of a woman is yellow. If they have intercourse and the man's fluid prevails over the woman's fluid, the child will be male by the permission of Allah. If they have intercourse and the woman's fluid prevails over the man's fluid, the child will be female by the permission of Allah." The Jew said, "You have spoken the truth. Indeed, you are a prophet." The Prophet said, "He asked me about some things I did not know until Allah had just told me."[1]

In these accounts, a confession from those who asked the Jews that those questions they asked about is not known only by a prophet and told them what they asked him and believed him in all of this. To be sure, all the envy and the hero has a doubt every atheist.

[1]Source: Sahih Muslim 315

The Qur’an, the Eternal Living Miracle of God:

A miracle is an extraordinary act that cannot performed by just any person. A number of miracles were bestowed upon and performed by Prophet Muhammad (peace and blessings be upon him) to establish the proof of his prophet hood. Its linguistic perfection and inimitability, its validation by recent historical, archaeological, and scientific discoveries, its prophecies and so on. Holy Quran challenges the people that doubt the divinity of this book to bring a book similar to Holy Quran. It then clearly alleges that if all the people unite to bring a complete book like that of Holy Quran, they will not succeed. Noble Quran this time, to make its point more clear and further prove the incapability of man in bringing a book like, Holy Quran challenges the people to then bring only ten chapters like the chapters of Holy Quran. And just as the answer is obvious to Holy Quran, it claims that indeed man cannot do such, "Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful; But if they do not answer you, then know that it is revealed by Allah's knowledge" (Holy Quran, 11:13-14). And finally to show the extremity of their weakness, it agrees to continue this challenges with only one chapter, "And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful" (Holy Quran, 2:23).

And again Holy Quran alleges that they cannot do such, "But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers" (Holy Quran, 2:24).

It is interesting to know what aspect Holy Quran used for this challenge. Islamic scholars believe that the entire Holy Quran offers many different miracles. However, when Holy Quran challenges based on each one of its chapters it focuses on the eloquence and fluency of the verses.

Know the unseen:

Hudhaifah حذيفةa disciple of Prophet Muhammad, tells us:

"The Prophet once delivered a speech in front of us wherein he mentioned everything [all the signs] that would happen till the Final Hour without leaving anything. Some of us remembered it and some forgot it. After that speech, I used to see events taking place, which referred to in that speech, but I had forgotten them before their occurrence. Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him." (Saheeh Al-Bukhari)

Predicting the future in the Qur’an:

The Romans have been defeated in a land close by, but they, after their defeat, will be victorious, within nine years. God’s is the command in the former case and in the latter, and on that day, believers will rejoice, with the help of God. He helps to victory whom He wills. He is the All-Mighty, the All-Compassionate. (*Al-Rum*, 30.1-5)

No one at that time could make such a prediction. However, the Prophet, upon him be peace and blessings, conveyed these Divine Revelations to his followers. They confirmed him without hesitation and Abu Bakr bet the Makkan polytheists that the Romans would be victorious in nine years. Heraclius, the Roman Emperor attacked the Persians initially by sea in 622 (the year of the Hijra), and after decisive battles and three successive campaigns, put them to rout in a few years.

The Qur’an gave the news of the conquest of Makka two years before:

It was only six years after the Prophet, upon him be peace and blessings, had emigrated to Madina that he left for Makka for a minor pilgrimage. However, the Makkans stopped him at Hudaybiya and a peaceful treaty concluded after negotiations. Some articles of the Treaty objected to by the believers but the Qur’anic verses which revealed following the conclusion of the Treaty described it as a manifest victory and gave the believers the decisive glad tiding,

which is as follows:

In truth, God fulfilled the vision of His Messenger: You will surely enter the Sacred Mosque, if God wills, in full security; you will have your heads shaved, your hair shortened, and you will have nothing to fear. He knew what you knew not, and He granted, besides this, a near victory. He it is Who has sent His Messenger with guidance and the religion of truth, that He may cause it to prevail over all religion. God is enough for a witness. (al-Fath, 48.27–8)

One year later the Muslims performed the minor pilgrimage and the year after they conquered Makka. In addition, Islam has been prevalent over all other religions for centuries and, if God wills, it will have a world-wide superiority in a near future.

His victories happened at the same time as the believers won the victory of Badr over the Makkan polytheists. Thus, the verses above contained two predictions, both of which came true in nine years.

The Qur'an gave the news that the dead body of Pharaoh would one day discovered.

3. In ancient Egypt, Pharaoh used to torture the Children of Israel. God sent Moses to him with the mission of inviting him to believe in One God and allow the Israelites to leave Egypt with Moses. Pharaoh refused and the struggle between them continued for a long time.

However, one night Moses succeeded in marching towards the frontier with his people but Pharaoh, becoming aware of his attempt, set out to follow him. When Moses reached the Red Sea, he touched it with his staff, and a furrow opened across the sea. Pharaoh attempted to follow him, but engulfed with his legions. While narrating this event, The Qur'an makes a very interesting prediction:

Today we shall preserve your body that you may be a sign to those after you: although most men give no heed to Our signs. (Yunus, 10.92)

The dead body of Pharaoh was later found floating on the Western shores of the Sinai peninsula. The native residents can still show you to this land, which is now known as Jabal Firawn (Hill of Pharaoh).

Promise of Victory:

4.The Qur'an says:"Allah has promised to those of you who believe, and do good deeds, that He will surely grant them in the land inheritance of power as He granted it to those before them; that He will establish in authority their religion which He has chosen for them. And that He will change their state after fear to one of security and peace. They will worship Me alone and not associate aught with Me." (24:55).

And Say to those who deny faith, soon you will be vanquished."

(3:12) and "When comes the help of Allah and Victory and you see the people enter Allah's religion in multitudes

The first verse revealed at a time of the Muslim's weakness, promising the righteous victory. The second predicting the peoples entering into Islam in crowds. so it came to pass, after the capture of Mecca. In the time of the Caliphs Abu Bakr, 'Umar, 'Uthman and 'Ali, who were from the most pious companions of the Prophet, were established by Allah in the land, defeating the Persian and Roman empires, so that Islam was established from Spain to parts of China in a mere twenty years. This, in part, fulfills another prophecy of the Qur'an: "It is He who has sent the Messenger with guidance, and the religion of truth, to make it triumphant over all religions." (9:32)

Splitting of the Moon:

One of the times when God performed miracles at the hand of the Prophet when the Meccans demanded to see a miracle from Muhammad to show his truthfulness. God split the moon in two separate halves and then re-joined them. The Quran recorded the event:

“The Last Hour draws near, and the moon is split asunder!” (Quran 54:1).

Prophet Muhammad would recite these verses of the Quran in large congregations of the weekly Friday prayer and the bi-annual Eed prayers.[1] Had the event never occurred, Muslims themselves would have doubted their religion and many would have left it! The Meccans would have said, 'Hey, your prophet is a liar, the moon never split, and we never saw it split!'

"The Last Hour draws near, and the moon is split asunder! And if they see a sign (miracle), they turn away and say, 'Passing magic!'- for they are bent on giving it the lie, being always wont to follow their own desires." (Quran 54:1-3)

The Prophet's predictions:

(1) Preceding the Battle of Badr, the first and decisive confrontation with pagan Meccans in the second year of migration from Mecca in 623 CE, Prophet Muhammad foretold the precise spot every pagan Meccan soldier would fall. Those who witnessed the battle saw the prophecy come true with their own eyes.

'Umar reports in a narration recorded in Sahih al-Muslim:

'Before the Battle of Badr started, God's Messenger, upon him be peace and blessings, walked around the battlefield and pointed to some locations, saying, Abu Jahl will be killed here, 'Utba here, Shayba here, Walid here, and so on. By God, we found, after the battle, the dead bodies of all those men in the exact places that God's Messenger had pointed out.'

(2) Prophet Muhammad prophesized the Battle of the Confederates (al-Ahzab) would be the last invasion the tribe of Quraish (the pagan Meccans) would launch against the Muslims. It fought in the fifth year of migration, 626 CE and was the last military conflict between the two sides. All Meccans embraced Islam after a few years.

As God told the Jews They will have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

This was as the Qur'an said:

(They are still under humiliation and affliction in all parts of the earth: Did not meet them an army and did not win in the homeland of the citizen:

They have never had a state every group of them in all parts of the world oppressors dwellthey deliver tribute to others and humiliate those around them.)

"If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

This was because no one opposed the Qur'an and no one came as one there is no Muslim, nor disbeliever, no man, no man The Almighty has denied that do so.

(And if you are in doubt about what We have sent down upon Our Servant [Muhammad]، then produce a surah the like thereof and call upon your witnesses other than Allah، if you should be truthful. However, if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.)

God Tell things that happen in the future and then happened as he told by so many:

He told some infidels that he does not believe and that he is one of the people of Hell, Such as Abu Lahab witch he said to him:

(May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well] - the carrier of firewood. He died on disbelief."

And he said in Al-Walid,) I will drive him into Saqar.(and also and he died on disbelief)

Certainly, has Allah showed to His Messenger the vision in truth? You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know.And has arranged before that a conquest near [at hand].

And This happened as God told. They entered the Sacred Mosque, with your heads shaved and [hair] shortened. and This is the meaning of the words of God: “ When the victory of Allah has come and the conquest, And you see the people entering into the religion of Allah in multitudes, Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever accepting of repentance.

The people entered into the religion of Allah in groups and he didn’t dead only after all the Arabs entered into the religion of Allah and none of them remained in disbelief.

Predicting the unknown future:

1-Narrated `Adi bin Hatim:

While I was in the city of the Prophet, a man came and complained to him (the Prophet) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka`ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet (صلى الله عليه وسلم) further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils).

2-Nafi' b. Utba reported:

I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (Allah's Messenger) said: You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the Dajjal and Allah will enable you to conquer him. Nafi' said: Jabir, we thought that the Dajjal would appear after Rome (Syrian territory) would conquered."The first three accidents occurred and the fourth will fall, God willing.

He has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it .and it is above all [other] religions, however much the idolaters may hate this.

The Prophet Muhammad prophesized the conquest of Egypt. "Amr undertook the invasion in 639 with a small army of some 4,000 men (later reinforced). With what seems astonishing speed the Byzantine forces were routed and had withdrawn from Egypt by 642?.

Isra and Miraj:

The Miraculous Night Journey: The Israa and Miraj refer to, two parts of a miraculous journey that Prophet Muhammad took in one night from Makka to Jerusalem and then an ascension to the heavens as referred to in Surah Al-Israa in the Quran. The most exhaustive reports are those from Anas ibn Malik, Malik ibn Sa'sa'ah, Abu Dharr al-Ghifari and Abu Hurayrah. Some other details have been narrated by 'Umar, 'Ali, 'Abd Allah ibn Mas'ud, 'Abd Allah ibn Abbas, Abu Sa'id al-Khudri, Hudhayfah ibn al-Yaman, and 'A'ishah among other Companions of the Prophet .

As God raised to the sky Idris, peace be upon him. Moreover, according 2 Kings 2 Elijah Taken Up to Heaven in a whirlwind, Elijah and Elisha were on their way from Gilgal. And The resurrection of Jesus is the Christian religious belief that, after being put to death, Jesus rose again from the dead. It is the central tenet of Christian theology and part of the Nicene Creed: "On the third day he rose again in accordance with the Scriptures". The Quran was unanimous in this creed but deny the crucifixion.

Response of the Prophet's prayer:

1-Invoking Allah for Rain (Istisqaa):

Anas bin Malik said, "A person entered the Mosque on a Friday through the gate facing the Daril- Qada' and Allah's Messenger (ﷺ) was standing delivering the Khutba (sermon). The man stood in front of Allah's Messenger (ﷺ) and said, 'O Allah's Messenger (ﷺ), livestock are dying and the roads are cut off; please pray to Allah for rain.' So Allah's Messenger (ﷺ) raised both his hands and said, 'O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!" Anas added, "By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Sila'. Then a big cloud like a shield appeared from behind it (i.e. Silas Mountain) and when it came in the middle of the sky, it spread and then rained. By Allah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allah's Messenger (ﷺ) was delivering the Friday Khutba and the man stood in front of him and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off; Please pray to Allah to withhold rain.' " Anas added, "Allah's Messenger (ﷺ) raised both his hands and said, 'O Allah! Round about us and not on us. O Allah!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas added,

"The rain stopped and we came out, walking in the sun." Sharik asked Anas whether it was the same person who had asked for rain the previous Friday.

Allah's Messenger (صلى الله عليه وسلم) sent `Abdullah bin 'Atik and `Abdullah bin `Utba with a group of men to Abu Rafi` (to kill him). Then he cames out, filled with astonishment and went to the staircase to descend, but he fell down from it and got my leg dislocated. And the prophet put his hand on it and wiped it, and he healed.([1]

2-The Miracle in Stories of prophet providing food for hungry:

1-Jabir said: When the trench was being dug, I noticed the signs of hunger on the face of the Prophet (صلى الله عليه وسلم). I returned to my wife and said to her, "Have you got anything in the house? She brought out the kneaded flour and Messenger of Allah (صلى الله عليه وسلم) spat into it, and invoked the blessing of Allah on it, and then he spat into the cooking pot and invoked the blessing of Allah on it. Then he said, "Call another woman to help bake bread and let her take out from the cooking pot, but do not take it off the fire." There were about a thousand guests. All of them ate until they left the food and went off. Our pot still bubbled as before and the dough baked as before.).

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[1] Bukhary, Military Expeditions led by the Prophet (□) (Al-Maghaazi) The killing of Ab Rafi' 'Abdullah bin Abi Al-Huqaiq

3--Of his miracles:

Anas b. Malik reported that Abu Talha said to Umm Sulaim:

I felt some feebleness in the voice of Allah's Messenger (صلى الله عليه وسلم) and perceived that it was due to hunger; so have you anything with you? She said: Yes. She brought out barley loaves, then took out a head-covering of hers, in a part of which she wrapped those loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Allah's Messenger (صلى الله عليه وسلم). I set forth and found Allah's Messenger (صلى الله عليه وسلم) sitting in the mosque in the company of some persons. I stood near them, whereupon Allah's Messenger (صلى الله عليه وسلم) said: Has Abu Talha sent you? I said, Yes. He said: Is it for a feast? I said. Yes. Thereupon Allah's messenger (صلى الله عليه وسلم) said to'those who were with him to get up He went forth and so I did before them, until I came to Abu Talha and informed him. Abu Talba said: Umm Sulaim, here comes Allah's Messenger (صلى الله عليه وسلم) along with people and we do not have enough (food) to feed them. She said: Allah and His Messenger know best. Abu Talha went out (to receive him) Until he met Allah's Messenger (صلى الله عليه وسلم) and Allah's Apostle (صلى الله عليه وسلم) came forward along with him until they both (Allah's Messenger, along with Abu Talha) came in. Then Allah's Messenger (صلى الله عليه وسلم) said: Umm Sulaim. bring forth that which you have with you. She brought the bread.

Allah's Messenger (صلى الله عليه وسلم) commanded that the bread be broken into small pieces, and when Umm Sulaim had squeezed a small water skin and put seasoning on it, Allah's Messenger (صلى الله عليه وسلم) recited something regarding it what Allah wished him to say. He then said: Allow ten (guests to come in and have their meals). He permitted them; they ate until they had their fill. They then went out. He (the Holy Prophet) again said: Permit ten (more) and he (the host gave permission to them. They ate until they had enough. Then they went out. he again said: Permit ten (more) until all the people had eaten to their fill, and they were seventy or eighty persons.(Bokhary: The Book of Drinks.

(4) - Of his miracles:

Abu Huraira, Abi Sa'eed, and Salma ibn al-Akwaa reported that:

We were accompanying the Apostle (صلى الله عليه وسلم) in a march (towards Tabuk). He (the narrator) said: The provisions with the people were almost depleted. He (the narrator) said: (And the situation became so critical) that they (the men of the army) decided to slaughter some of their camels. He (the narrator) said: Upon this Umar said: Messenger of Allah, I wish that you should pool together what has been left out of the provisions with the people and then invoke (the blessings of) Allah upon it. He (the narrator) said: He (the Holy Prophet) did it accordingly.

He (the narrator) said: The one who had wheat in his possession came there with wheat. He who had dates with him came there with dates. And Mujahid said: He who possessed stones of dates came there with stones. I (the narrator) said: What did they do with the date-stones. They said: They (the people) sucked them and then drank water over them. He (the narrator said): He (the Holy Prophet) invoked the blessings (of Allah) upon them (provisions). He (the narrator) said: (And there was such a miraculous increase in the stocks) that the people replenished their provisions fully. He (the narrator) said: At that time he (the Holy Prophet) said: I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who would meet Allah without entertaining any doubt about these (two fundamentals) would enter heaven.

1-Of his miracles:

Narrated `Abdullah bin Hisham:

That his mother Zainab bint Humaid took him to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take the pledge of allegiance from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. `Abdullah's) head and invoked for Allah's blessing for him. Zuhra bin Ma`bad stated that he used to go with his grandfather, `Abdullah bin Hisham, to the market to buy foodstuff. Ibn `Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet (ﷺ) invoked Allah to bless you." So, he would be their partner, and very often he would win a camel's load and send it home.

2-Of his miracles:

in book of Bukhari and Muslim and others:

Jabir b. Samura reported Allah's Messenger (صلى الله عليه وسلم) as saying:

I recognize the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognize that even now.

3-Of his miracles:

in book of Bukhari and Muslim and others:

Anas reported that Allah's Apostle (صلى الله عليه وسلم) called for water and he was given a vessel and the people began to perform ablution in that and I counted (the persons) and they were between fifty and eighty and I saw water which was spouting from his fingers.

And this novel ways and words are found in book of Bukhari and Muslim and others

4-Of his miracles:

in book of Bukhari and Musim and others:

'Imran b. Husain reported:

We were traveling when we came across a woman who was sitting (on a camel) with her feet hanging over two leathern water bags. We said to her: How far is water available? She, said: Far, very far, very far.

You cannot get water. We (again) said: How much distance is there between (the residence of) your family and water? She said: It is a day and night journey. We said to her: You go to the Messenger of Allah (صلى الله عليه وسلم). She said: Who is the Messenger of Allah? We somehow or the other managed to bring her to the Messenger of Allah (صلى الله عليه وسلم) and he asked about her, and she informed him as she had informed us that she was a widow having orphan children. He ordered that her camel should be made to kneal down and he gargled in the opening (of her leathern water-bag). The camel was then raised up and we forty thirsty men drank water till we were completely satiated, and we filled up all leathern water-bags and water-skins that we had with us and we washed our companions, but we did not make any camel drink, and (the leathern water-bags) were about to burst (on account of excess of water). He then said: Bring whatever you have with you. So we collected the bits (of stable things) and dates and packed them up in a bundle, and said to her: Take it away. This is meant for your children, and know that we have not its any way done any loss to your water. W hen she came to her family she said: I have met the greatest magician amongst human beings, or he is an apostle, as he claims to be, and she then narrated what had happened and Allah guided aright those people through that woman. She affirmed her faith in Islam and so did the people embrace Islam.

Unending Barley:

Jabir al-Ansari narrates:

“Once, a man asked the Noble Messenger (صلى الله عليه وسلم) for food for his household. The Messenger gave him a half load of barley. For a long time, he ate of the barley together with his family and guests. They would look and see that it did not finish. So, they measured it to see by how much it decreased. After that, the blessing of abundance was gone and the barley began to dwindle rapidly. The man went to the Messenger and related what had happened. God’s Messenger replied: “If you had not put it to the test by measuring it, it would have lasted you a life-time.”

1-Abd al-Rahman, the son of Abu Bakr al-Siddiq relates:
“We, one hundred and thirty Companions, were with the Noble Messenger (صلى الله عليه وسلم) on an expedition. Dough was prepared to the amount of about four handfuls (3 kg), a goat was slaughtered and cooked, and its liver and kidneys were roasted. I swear by God that from that roasted meat [liver and kidneys] God’s Messenger gave a small piece to each and put the cooked meat into two large bowls. After we had all eaten until we were filled there was still some left over, which I loaded onto a camel.” (7)

-A little bread along with a goat enough for a thousand people:

“In the house of Hz. Jabir, during the Ahzab expedition on the celebrated day of Khandaq, a young goat was cooked along with four handfuls of rye bread (approx. 3 kg) Hazrat Jabir al Ansar relates by swearing:

“On that day, about a thousand people ate from four handfuls of rye bread and a young cooked goat; yet food was still left over. Hazrat Jabir relates: “that day the food had been cooked in my house, and after the one thousand people had left, the pot was still boiling with meat in it, and bread was being made from the dough; for the Prophet had wetted the dough and the pot with his blessed mouth, beseeching God for plenty.”

Here this miracle concerning the increase of food was shown in front a thousand companions and narrated by Jabir. Those people who witnessed this miracle did not deny this riwayah; it means they accepted it. So, we can say that “this miracle can be considered as if it was conveyed by a thousand people”.

Of his miracles:

in book of Bukhari and Muslim and others:

Narrated Jabir bin `Abdullah Al-Ansari:

My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Messenger (صلى الله عليه وسلم) and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet (صلى الله عليه وسلم) said, "Go and collect the various kinds of dates and place them separately in heaps"' I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet (صلى الله عليه وسلم) saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Messenger (صلى الله عليه وسلم) was sitting and noticed as if not a single date had been taken thereof.

Narrated Anas:

The Prophet (ﷺ) ascended the mountain of Uhud and Abu Bakr, `Umar and `Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them). The Prophet (ﷺ) said, "O Uhud ! Be calm." I think that the Prophet (ﷺ) hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq and two martyrs."

The Angels Fight with the Prophet:

The Holy Quran said:

'I will help you with a thousand of the angels in succession (8:9). And “when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?

Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction] " O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, seeing.

The companions saw the angels fighting:

the hadith was narrated to by Ibn `Abbas who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizum! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah (ﷺ) and related this (event) to him. He said: You have told the truth. This was the help from the third heaven.

And in muslm and Bokhary:

Sa'd b. Abu Waqqas reported: that on the Day of Uhud I saw on the right side of Allah's Messenger (ﷺ) and on his left side two persons dressed in white clothes and whom I did not see before nor after that, and they were Gabriel and Michael (Allah be pleased with both of them).

And in Bokhary Narrated Anas:

As if I am just now looking at the dust rising in the street of Banu Ghanm (in Medina) because of the marching of Gabriel's regiment when Allah's Messenger (ﷺ) set out to Banu Quraiza (to attack them).

And in book of Muslim: This tradition has been narrated on the authority of Salama who said: I passed by the Messenger of Allah (صلى الله عليه وسلم) who was riding on his white mule. He said: The son of Akwa' finds himself to be utterly perplexed. Where. the Companions gathered round him from all sides. the Messenger of Allah (صلى الله عليه وسلم) got down from his mule. picked up a handful of dust from the ground, threw it into their (enemy) faces and said: May these faces be deformed 1 There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing. and Allah the Exalted and Glorious defeated them, and the Messenger of Allah (صلى الله عليه وسلم) distributed their booty among the Muslims.

And slso in Muslim book on the Day of Hunain. “the Messenger of Allah (صلى الله عليه وسلم) took (some) pebbles and threw them in the face of the infidels. Then he said: By the Lord of Muhammad, the infidels are defeated.

Of his miracles: in book of Bukhari and Muslim and others:

Narrated Jabir bin `Abdullah:

We took part in the Ghazwa of Najd along with Allah's Messenger (صلى الله عليه وسلم) and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it).

The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Messenger (ﷺ) called us and we came and found a bedouin sitting in front of him. The Prophet (ﷺ) said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Messenger (ﷺ) did not punish him.

Of his miracles: in book of Bukhari and Muslim and others:

Narrated `Abdullah:

Once the Prophet (ﷺ) was offering the prayer in the shade of the Ka`ba. Abu Jahl and some Quraishi men sent somebody to bring the Abdominal contents of a shecamel which had been slaughtered somewhere in Mecca, and when he brought them, they put them over the Prophet (ﷺ) Then Fatima (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah Destroy Quraish," naming especially Abu Jahl bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al Walid bin `Utba, Ubai bin Khalaf and `Uqba bin Abi Mitt. (The narrator, `Abdullah added, "I saw them all killed and thrown in the Badr well).

Um-Sulaim said, "O Allah's Messenger (ﷺ)! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allah's Messenger (ﷺ) did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said, "O Allah! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried.

In tow books of Bukhary and Muslim:

Narrated Anas:

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-`Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions.

They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

The prayer of the noble Prophet that Allah should bestow barakah on the wealth of Abdur-Rahman appeared to be with Abdur-Rahman throughout his life. He became the richest man among the companions of the Prophet. His business transactions invariably met with success and his wealth continued to grow. His trading caravans to and from Madinah grew larger and larger bringing to the people of Madinah wheat, flour, butter, cloths, utensils, perfume and whatever else was needed and exporting whatever surplus produce they had. that Allah may give him the knowledge of the Qur'an and Allah gave him so much knowledge he came to get the title Tarjumaana'l Qur'an (One who explains the Qur'an).

Salamah bin Al-Akwa' (May Allah be pleased with him) reported on the authority of his father:

A man ate with his left hand in the presence of Messenger of Allah (ﷺ), whereupon he said, "Eat with your right hand." The man said: "I cannot do that." Thereupon he (the Prophet (ﷺ)) said, "May you not be able to do that." It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards. (Book of Muslim).

Conclusion:

The purpose here is to look at the agreement of all the laws to prove the three purposes that we have gathered this acronym for which mentioned in what is useful. If we wrote here the Koranic verses that, indicate the purpose of each of these purposes will quote most of the Quranic verses and many of the correct ahaadeeth.أحاديث

Secondly, the Qur'an and the Sunna included the prophets' prophecies, as well as the Torah, Psalms, and other books of the Prophets of the Children of Israel and the Gospel on many of them. Nevertheless, we are limited to mentioning some of the prophecies of our Prophet because the confirmation of his prophecy requires confirmation of the prophecy of all the prophets peace be upon them because he told us that they are the prophets of God, as included in the Holy Quran and Sunnah.

Because the confirmation of his prophecy requires confirmation of the prophecy of the other prophets. Because the confirmation of his prophecy necessitates proving that entire he was told and his prophecy. And he was told to confirm the prophet hood of all the prophets was in the mention of the prophecies of prophecy, which dispels the mention of signs of prophecy of the other prophets and that is why we limited ourselves to that.

In the entirety of what we have said, the agreement of all laws is determined to prove these three purposes, which is required. Praise be to God primarily and prayers and peace be upon our master Muhammad and his family and companions.

I finished writing this brief on Wednesday, perhaps the twenty-seventh of the month of Rabee the other month of the year one hundred and thirty two hundred and one thousand.

By his author who lacks the mercy and forgiveness of God and His mercy Muhammad ibn Ali, al-Shawkani God forgave them.

Part III: Indexes and supplements

A- Anti-unification Texts:

Tragically, despite this entire remarkable consensus on unification there are texts that disrupt the consensus! What these texts and their authenticity?

Until the middle of the nineteenth century the text of the three witnesses 1 John v. 7, 8, shared with Matthew xxviii. 19 the onerous task of furnishing scriptural evidence of the doctrine of the Trinity. This text ran thus: *"Three there are that bear witness in Heaven, the Father, the Word, and the holy Spirit. And these three are one. And three are there that bear witness on earth, the spirit, and the water, and the blood, and the three are in the one."*

The words italicized now abandoned by all authorities except the Pope of Rome, and not admitted even marginally into the English revised version. By consequence, the entire weight of proving the Trinity has of late come to rest on Matthew xxviii. 19. This is also the sole saying of the Lord in which the duty of baptism is enforced; and divines have found in it scriptural authority for the innovation of infant baptism.

Chapter 1

Matthew's Great Commission

No other text has counted for so much in the dogmatic development of the Church as the text at the end of Matthew, ch. xxviii. verse 19:

"Go ye therefore, and make disciples of all nations, baptising them into the name of the Father, and of the Son and of the holy Ghost: teaching them to observe all things whatsoever I commanded you."

Prof. Swete, Regius Professor of Divinity at Cambridge, in his book on the Apostles' creed (London, 1894), points out that the triple formula "forms the framework" of the so-called Apostles' creed. He writes: "Thus the Baptismal creed is seen to rest on the Baptismal words. It was the answer of the Church to the Lord's final revelation of the Name of God."

And Prof. Moberly of Oxford in a recent work refers to the verse as a 'solemn precept to baptize in the of the holy Trinity.

Thus the late Dean Alford wrote in his Commentary as follows:

"It will be observed that in our Lord's words, as in the church, the process of ordinary discipleship is from baptism to instruction-i.e. is, admission in infancy to the covenant and growing up into τηρεώ παντα κ.τ.λ.— the exception being, what circumstances rendered so frequent in the early church, instruction before baptism in the case of adults."

There has been no general inclination on the part of divines to inquire soberly into the authenticity of a text on which they builded superstructures so huge. Nevertheless, an enlightened minority had their doubts. Prof. Gardner, in his Exploration Evangelica, ch 35, wrote that they were "little in the manner of Jesus." James Martineau, in his Seat of Authority, remarks that "the very account which tells us that at last, after His resurrection, He commissioned His apostles to go and baptize among all nations, betrays itself by speaking in the Trinitarian language of the next century, and compels us to see in it the ecclesiastical editor, and not the evangelist, much less the founder himself."

Harnack in his History of Dogma (German edit., i. 69), dismisses the text almost contemptuously as being "no word of the Lord." Lastly, Canon Armitage Robinson, a cautious critic, in his article on Baptism in the Encyclopedia Biblica, inclines to the view that Matthew "does not here report the ipissima verb a of Jesus, but transfers to him the familiar language of the church of the Evangelist's own time and locality."

In the course of my reading I have been able to substantiate these doubts of the authenticity of the text, Matthew xxviii. 19, by adducing patristic evidence against it so weighty that in future the most conservative of divines will shrink from resting on it any dogmatic fabric at all, while the more enlightened will discard it as completely as they have its fellow-text of the three witnesses.

Of the patristic witnesses to the text of the New Testament as it stood in the Greek MSS, from about 300-340, none is so important as Eusebius of Caesarea, for he lived in the greatest Christian library of that age, that namely which Origen and Pamphilus had collected. It is no exaggeration to say that from this single collection of manuscripts at Caesarea derives the larger part of the surviving ante-Nicene literature. In his library, Eusebius must have habitually handled codices of the Gospels older by two hundred years than the earliest of the great uncials that we have now in our libraries. He was also familiar with the exegesis of Origen, of Clement of Alexandria, of Pantaenus, and of many another ancient exegete whose works have only come down to us in fragments or in uncertain Latin versions.

It is therefore import to ask how Eusebius read this text. He cites it again and again in his works written between 300 and 336, namely in his long commentaries on the Psalms, on Isaiah, his Demonstratio Evangelica, his Theophany only preserved in an old Syriac version in a Nitrian codex in the British Museum written in AD 411, in his famous history of the Church, and in his panegyric of the emperor Constantine. I have, after a moderate search in these works of Eusebius, found eighteen citations of Matthew xxviii. 19, and always in the following form:

"Go ye and make disciples of all the nations in my name, teaching them to observe all things, whatsoever I commanded you."

And Eusebius is not content merely to cite the verse in this form, but he more than once comments on it in such a way as to show how much he set store by the words "in my name." Thus in his Demonstratio Evangelica he writes thus (col. 240, p. 136):

"For he (i.e. J. C.) did not enjoin them 'to make disciples of all nations' simply and without qualification, but with the essential addition 'in his name.' For so great was the virtue attached to his appellation that the Apostle says, God bestowed on him the name above every name,

that in the name of Jesus every knee shall bow of things in heaven and on earth and under the earth. It was right therefore that he should emphasise the virtue of the power residing in his name but hidden from the many, and therefore say to his Apostles, Go ye and make disciples of all nations in my name."

The Greek words are: πορενθέντες μαθητύσατε πάντα τά έθνη έν τώ όνόματί μον

It is evident that this was the text found by Eusebius in the very ancient codices collected fifty to a hundred and fifty years before his birth by his great predecessors. Of any other form of text he had never heard, and knew nothing until he had visited Constantinople and attended the Council of Nice. Then in two controversial works written in his extreme old age, and entitled, the one, "Against Marcellus of Ancyra," the other "About the Theology of the Church," he used the common reading. One other writing of his also contains it, namely a letter written after the council of Nicea was over to his see of Caesarea. Socrates the historian preserves this letter, but the portion of it which the citation of Matthew xxviii. 19 is made does not seem above suspicion.

In the writings of Origen and Clement of Alexandria there is no certain instance of Matthew xxviii. 19 being cited in its usual form. In Origen's works, as preserved in Greek, the first part of the verse is thrice adduced, but his citation always stops short at the words τά έθνη, the nations"; and that in itself suggest that his text has been censured, and the words which followed "in my name" struck out. In the pages of Clement of Alexandria a text somewhat similar to Matthew xxviii. 19 is once cited; but from a gnostic heretic named Theodotus, and not as from the canonical text, as follows (Excerpta, cap. 76, ed. Sylb. p. 987):

"And to the apostles he gives the command. Going around preaching ye and baptize those who believe in the name of father and son and holy spirit."

In Eusebius' citations there is also some trace of περμόντες "going around" having been read for πορενθέντες. And the word explains the title given to the early gnostic romances in which the lives and activity of the Apostles was decked out with miracles and absurd legends. For these romances were called the περιόδοι or "periods" i.e. "goings around" of the Apostles, or "circuits."

In Justin Martyr, who wrote between A.D. 130 and 140, there is a passage which has been regarded as a citation or echo of Matthew xxviii. 19 by various scholars, e.g. Resch in his Ausser canonische Parallelstellen, who sees in it an abridgement of the ordinary text. The passage is in Justin's dialogue with Trypho 39, p. 258:

"God hath not yet inflicted no inflicts the judgment, as knowing of some that still even to-day are being made disciples *in the name of his Christ*, and are abandoning the path of error, who also do receive gifts each as they be worthy, being illumined by the name of this Christ."

The italicized are in the Greek: μαθητενομένονς είς τό όνομα τού Χριστού

The objection hitherto to these words being recognized as a citation of our text was that they ignored the formula "baptizing them in the name of the Father and Son and holy Spirit." But the discovery of the Eusebian form of text removes this difficulty; and Justin is seen to have had the same text as early as the year 140, which Eusebius regularly found in his manuscripts from 300-340.

That the ordinary text is of great antiquity no one will deny. We find it twice in Tertullian, in slightly divergent forms, in the treaties on Baptism, ch. xiii., thus:

"Ite, inquit, docete nationes, tinguentes eas in nomen Patris et Filii et Spiritus Sancti."

And in the De Praescriptione haereticorum, ch. xx, thus:

"Undecim digrediens ad patrm et n filium et in Spiritum Sanctum."

Here he omits the words in nomen, as also in his work against Praxeas, ch. xxvi.:

"Novissime mandans ut tinguertent in Patrem et filium et Spiritum Sanctum."

We may infer that the text was not quite fixed when Tertullian was writing early in the third century. In the middle of that century Cyprian could insist on the use of the triple formula as essential in the baptism even of the orthodox. The pope Stephen answered him that the baptisms even of heretics were valid, if the name of Jesus alone was invoked. However, this decision did not prevent the popes of the seventh century from excommunicating the entire Celtic Church for its adhesion to the old use of invoking the one name.

In the last half of the fourth century the text "in the name of the Father and of the Son and of the holy Ghost" was used as a battle-cry by the orthodox against the adherents of Macedonius, who were called pneumao-machi or fighters against the Holy Spirit, because they declined to include the Spirit in a trinity of persons as co-equal, consubstantial and co-eternal with the Father and Son. They also stoutly denied that any text of the N.T. authorised such a co-ordination of the Spirit with the Father and Son. Whence we infer that their texts agreed with that of Eusebius.

There is one other witness whose testimony we must consider. He is Aphraates the Syriac father who wrote between 337 and 345. He cites our text in a formal manner as follows:

"Make disciples of all nations, and they shall believe in me."

The last words appear to be a gloss on the Eusebius reading "in my name." But in any case they preclude the textus receptus with its injunction to baptise in the triune name. Were the reading of Aphraates an isolated fact, we might regard it as a loose citation, but in presence of the Eusebian and Justinian text this is impossible. It is worth considering, however, whether the original text of the gospel did not end at the word "nations," and whether the three rival endings of the text were not developed independently, viz:

"in my name," in Justin, Eusebius, and perhaps Pope Stephen of Rome and the Pneumato-machi.

"and they shall believe in me," in Aphraates, representing the older Syria version.

"baptising them in the name of the Father, the Son and the holy Ghost," or similar in the Greek Gnostic Theodotus, Tertullian, Latin version of Irenaeus, and the surviving Greek MSS.

The exclusive survival of (3) in all MSS., both Greek and Latin, need not cause surprise. In the only codices which would be even likely to preserve an older reading, namely the Sinaitic Syriac and the oldest Latin MS., the pages are gone which contained the end of Matthew. But in any case the conversion of Eusebius to the longer text after the council of Nice indicates that it was at that time being introduced as a Shibboleth of orthodoxy into all codices. We have no codex older than the year 400, if so old; and long before that time the question of the inclusion of the holy Spirit on equal terms in the Trinity had been threshed out, and a text so invaluable to the dominate party could not but make its way into every codex, irrespectively of its textual affinities.

First, it is quite erroneous to assert, as Westcott and Hort have in their introduction asserted, that the text of the gospels bears no trace of having been altered anywhere for dogmatic or doctrinal reasons. And, what is more, the interpolated texts have been regularly appealed to for centuries and centuries in defense of the very doctrines in behalf of which they were inserted.

Secondly, it is useless, as a rule, to look for these old texts in manuscripts, for the Church has exercised too vigilant a censorship for them to survive.

The best chance of recovering these ancient but discarded text is to apply ourselves to the fathers. But even here we are the constant victims of the unconscious and pious fraud of editors and scribes, who in copying and publishing have regularly substituted a form of text with which they were acquainted for one with which they were not. This substitution has occurred in thousands of passages, where the older readings were from a doctrinal standpoint perfectly neutral. How much more must it have occurred where the older text was, as in [this case] examined in the above pages, in glaring contradiction with conceptions and usages long adopted by the Church? It may be confidently predicted that when the Greek and Latin fathers who wrote before 400 have been more carefully edited than hitherto from the best codices, scores of old readings will be restored in the text of the N.T. of which no trace remains in any Greek MS.

The End of Mark's Gospel and the End of Matthew's:

Finally, the critic Compare between ends of a gospel a ballroom, which instilled in random form and between ends of a gospel of MATTHEW.

The end of Mark:

In fact, we do not know how Mark ends his Gospel. The most that can he said is that four different endings are current among the manuscripts but probably none of them represents what Mark originally intended., and the long ending expanded. The evidence for each of them is as follows:

1. The last 12 verses of Mark (16.9-20) are lacking in the two earliest parchment codices, B and K, in the Old Latin manuscript k, the Sinaitic Syriac, many manuscripts of the Old Armenian version, the Adysh and Opiza manuscripts of the Old Georgian version, and a number of' manuscripts of the Ethiopic version. Clement of Alexandria, Origen, and Ammonius show no knowledge of the existence of these verses, Other Church fathers state that the Part is absent from Greek copies Of Mark known 10 them (e.g., Jerome, EPist. Cxx.3, To Hebidia, "Almost all the Greek copies do not have this concluding portion"). The original form of the Eusebian Parts Makes no provision for numbering Parts after 16.8. Not a few manuscripts that contain the passage have scholia stating that older Greek copies lack it (e.g., MSS. 1, 20, 22), and in other witnesses the passage is marked with asterisks or obeli, the conventional sigla used by scribes to indicate a spurious addition to a literary document.

2. The intermediate ending ("But they reported briefly to Peter and those with him all that they had been told. And after this Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation") is present in several Majuscule manuscripts of the seventh, eighth, and ninth centuries (L, Ψ, 099, 0112) as well as in a few minuscule manuscripts (274^{mg} [Fig. 251, 579) and several ancient versions. (k, Syr.^{hmg}, cop^{pt}, Eth^{codd}).[1]

3.the long ending, SO familiar through the King James Version and other translations of the Textus Receptus, is present in the vast number Of, witnesses (including Several that also contain the intermediate ending), namely, A, C, D, L, W, Θ, most of' the later majuscules, the great majority of the minuscules, and most of the Old Latin Witnesses, such as Vulg, Syr^{cp,}", and Cop^{pt}", . It is probable that Justin Martyr, at the middle of the second century, knew this ending; in any case, Tatian, his disciple, included it in his Diatessaron.

4. The long ending in an expanded form existed, so Jerome tells us, in Greek copies current in his day- and since the discovery of W earlier this century, we now have the Greek text of this expansion.

(1) See; Metzger. .m the text of the New Testament, p. 323.

None of these four endings commends itself as Original. The obvious and pervasive apocryphal flavor of the expansion as well as the extremely limited basis of evidence supporting it condemn it as a secondary accretion.

Text-critical analysis of the endings Gospel has an important bearing on the historical and literary source criticism of the Gospels. Since Mark was not responsible for the composition of' the last 12 verses of the generally current form of his Gospel and since they undoubtedly were attached to the Gospel before the Church recognized the fourfold Gospels as canonical, it follows that the New Testament contains not four but five evangelic Accounts of events subsequent to tile Resurrection of Christ.

Now; what about the end of Matthew’s gospel?

As I already say the critic, Compare between end of the gospel according to Mark and Matthew’s as follow:

“28.17-20 The unique locutions and the formal reference to the Trinity increase the impression that the last column of the book (like the original end of Mark) was lost, and its loss has been made good perfunctorily by the farewell speech attributed to Jesus. The lost text will have contained what Luke (24.51) saw to be lacking an ascension, to round off the book and provide proof of Jesus' resurrection.

28.19“Make disciples', elsewhere in the book only in the passive (13.52, 27.57 q.v.), is apparently used here in the sense of `convert' rather than `make disciples of': so in Acts 14.21 correlatively with Nowhere

Else is Jesus reported as either baptizing or enjoining baptism. Baptism `in the name of' the three persons, thus linked here only in this book, implies knowledge of the admission ritual in established churches. ('The holy spirit' is connected with baptism-in a different context-in 3.11, attributed to John.)[1]

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[1] See: J. ENOCH POWELL, THE EVOLUTION OF THE GOSPEL. P, 221.

King James

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Amplified

2 And very early on the first day of the week they came to the tomb; [by then] the sun had risen.

3 And they said to one another, Who will roll back the stone for us out of [the groove across the floor at] the door of the tomb?

4 And when they looked up, they [distinctly] saw that the stone was already rolled back, for it was very large.

5 And going into the tomb, they saw a young man sitting [there] on the right [side], clothed in a (°long, stately, sweeping) robe of white, and they were utterly amazed *and* struck with terror.

6 And he said to them, Do not be amazed *and* terrified; you are looking for Jesus of Nazareth Who was crucified. He is risen; He is not here. See the place where they laid Him. [Ps. 16:10.]

7 But be going, tell the disciples and Peter, He goes before you into Galilee; you will see Him there, [just] as He told you.

8 Then they went out [and] fled from the tomb, for trembling and bewilderment *and* consternation had seized them. And they said nothing about it to any one, for they were held by alarm *and* fear.

9 °Now Jesus, having risen (°from death) early on the first day of the week, appeared first to Mary Magdalene, from whom He had driven out seven demons.

10 She went and reported it to those who had been with Him, as they grieved and wept.

11 And when they heard that He was alive and that she had seen Him, they did not believe it.

12 After this He appeared in a different form to two of them, as they were walking [along the way] into the country.

13 And they returned [to Jerusalem] and told the others, but they did not believe them either.

14 Afterward He appeared to the eleven [apostles, themselves] as they reclined at table; and He reproved *and* reproached them for their unbelief (their lack of faith) and their hardness of heart, because they had refused to believe those who had seen Him *and* looked at Him attentively after He was risen (°from death).

15 And He said to them, Go into all the world and preach *and* publish openly the good news (the Gospel) to every creature [of the whole (°human race)].

16 He who believes—[that is,] who adheres to and trusts in and relies on the Gospel and Him Whom it sets forth—and is baptized will be saved [°from the penalty of eternal death]; but he who does not believe—who does not adhere to and trust in and rely on the Gospel and Him Whom it sets forth—will be condemned.

17 And these attesting signs will accompany those who believe: in My name they will drive out demons; they will speak in new languages;

18 They will pick up serpents; and [even] if they drink anything deadly, it will not hurt them; they will lay their hands on the sick, and they will get well.

19 So then the Lord Jesus, after He had spoken to them, was taken up into heaven and He sat down at the right hand of God. [Ps. 110:1.]

20 And they went out and preached everywhere, while the Lord kept working with them and confirming the message by the attesting signs *and* miracles that closely accompanied [it]. Amen—so be it.

n) Trench.
o) Verses 9 to 20 not in the two earliest manuscripts.
p) Cremer.
q) Thayer.
r) Cremer.

Living New Testament

3 On the way they were discussing how they could ever roll aside the huge stone from the entrance.

4 But when they arrived they looked up and saw that the stone—a very heavy one—was already moved away and the entrance was open!

5 So they entered the tomb—and there on the right sat a young man clothed in white. The women were startled,

6 But the angel said, "Don't be so surprised. Aren't you looking for Jesus, the Nazarene who was crucified? He isn't here! He has come back to life! Look, that's where His body was lying.

7 Now go and give this message to His disciples including Peter: 'Jesus is going ahead of you to Galilee. You will see Him there, just as He told you before He died.'"

8 The women fled from the tomb, trembling and bewildered, too frightened to talk.

* * * * *

9[1] It was early on Sunday morning when Jesus came back to life, and the first person who saw Him was Mary Magdalene—the woman from whom He had cast out seven demons.

10, 11 She found the disciples wet-eyed with grief and exclaimed that she had seen Jesus, and He was alive! But they didn't believe her!

* * * * *

12 Later that day[2] He appeared to two men walking from Jerusalem into the country, but they didn't recognize Him at first because He had changed His appearance.

13 When they finally realized who He was, they rushed back to Jerusalem to tell the others, but no one believed them.

* * * * *

14 Still later He appeared to the eleven disciples as they were eating together. He rebuked them for their unbelief—their stubborn refusal to believe those who had seen Him alive from the dead.

15 And then He told them, "You are to go into all the world and preach the Good News to everyone, everywhere.

16 Those who believe and are baptized will be saved. But those who refuse to believe will be condemned.

17 And those who believe shall use My authority to cast out demons, and they shall speak new languages.[3]

18 They will be able even to handle snakes with safety, and if they drink anything poisonous, it won't hurt them; and they will be able to place their hands on the sick and heal them."

19 When the Lord Jesus had finished talking with them, He was taken up into heaven and sat down at God's right hand.

20 And the disciples went everywhere preaching, and the Lord was with them and confirmed what they said by the miracles that followed their messages.

[1]Verses 9 through 20 are not found in the most ancient manuscripts, but may be considered an appendix giving additional facts.
[2]Literally, "after these things."
[3]Literally, "tongues." Some ancient manuscripts omit "new."

Revised Standard

early on the first day of the week they went
to the tomb when the sun had risen. 3And
they were saying to one another, "Who will
roll away the stone for us from the door of
the tomb?" 4And looking up, they saw that
the stone was rolled back; for it was very
large. 5And entering the tomb, they saw a
young man sitting on the right side, dressed
in a white robe; and they were amazed.
6And he said to them, "Do not be amazed;
you seek Jesus of Nazareth, who was cruci-
fied. He has risen, he is not here; see the
place where they laid him. 7But go, tell his
disciples and Peter that he is going before
you to Galilee; there you will see him, as
he told you." 8And they went out and fled
from the tomb; for trembling and astonish-
ment had come upon them; and they said
nothing to any one, for they were afraid.[a]



[a]Other texts and versions add as 16.9-20 the following passage:

9 Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10She went and told those who had been with him, as they mourned and wept. 11But when they heard that he was alive and had been seen by her, they would not believe it.

12 After this he appeared in another form to two of them, as they were walking into the country. 13And they went back and told the rest, but they did not believe them.

14 Afterward he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. 15And he said to them, "Go into all the world and preach the gospel to the whole creation. 16He who believes and is baptized will be saved; but he who does not believe will be condemned. 17And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; 18they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. 20And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. *Amen.*

Other ancient authorities add after verse 8 the following: *But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.*

the end of Mark in the parallel Bible

Chapter 2

Comma Jahanneum

1 John :V 5-7:is " For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one".

The above was from the King James Version of the Bible; the Confraternity edition {Roman Catholic] in a footnote says that according to the evidence of many manuscripts and the majority of commentators the verse should read,

" For there are three that bear witness: the Spirit and the water, and the blood and these three are one."

There is a big theological difference between the two passages. The Father, the Son, and the Holy Spirit are only linked together in one verse in today's Bible and that is to be found in Matthew's "Great Commission."

No one can absolutely guarantee that what has come down to us from antiquity is either what the original author wrote or what was originally adopted as Canon. The Canon was a list of books to be included in the Bible; it did not prescribe content.

Scholars must use their best educated guess when producing an edition of the Bible because of the incredibly large number of variants in the manuscripts that have survived the ravages of time. They must take into consideration, the best attested, the earliest and best manuscripts, and quotes of the early church fathers about specific verses.

MS. 61. This manuscript of the entire New Testament, dating from the early sixteenth century, now at Trinity College, Dublin, has more importance historically than intrinsically. It is the first Greek manuscript discovered that contains the passage relating to the Three Heavenly Witnesses (1 John 5.7-8). It was on the basis of this single, late -witness that Erasmus Was induced to insert this certainly spurious passage into the text of 1 John. The manuscript, -which is remarkably fresh and clean throughout (except for the two pages containing I John 5,which are soiled from repeated examination), gives every appearance of having been produced expressly for the purpose of confuting Irasmus.

The reception accorded Erasmus' edition, the first published Greek New testament, was mixed. On the one hand, it found many purchasers throughout Europe. Within 3 years a second edition was called for, and the total number of copies of the 1516 and 1519 editions amounted to 3,300. The second edition became the basis of Luther's German translation." On the other hand, in certain circles, Erasmus' work received with suspicion and even outright hostility. The replacement in Erasmus' second edition of Jerome's Latin Vulgate with Erasmus' own more elegant Latin translation, which differed in many respects from the wording of the Vulgate, regarded as a presumptuous innovation. Particularly objectionable were thebrief annotations in which Erasmus sought to justify his translation. He included among the philological notes not a few caustic comments aimed at the corrupt lives of many of the priests.

In the words of J. A. Froude, "The clergy's skins were tender from long impunity. They shrieked from pulpit and platform, and made Europe ring with their clamour. As a result, "universities, Cambridge and Oxford among them, forbade students to read Erasmus' writings or booksellers to sell them.

Among the criticisms leveled at Erasmus, the most serious appeared to be the charge of Stunica, one of the editors of Ximenes' Complutensian Polyglot, that his text lacked part of the final chapter of 1 John, namely the Trinitarian statement concerning "the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" (1 John 5.7-8, King James Version). Erasmus replied that he had not found any Greek manuscript that contained these words, though he had in the meanwhile examined several others besides those on which he relied when first preparing his text. In an unguarded moment, Erasmus may have promised that he would insert the Comma Jahanneum, as it is called," in future editions, if a single Greek manuscript could he found that contained the passage. At length, such a copy found-or made to order! As it now appears, the Greek manuscript had probably been written in Oxford about 1520 by a Franciscan friar named Froy (or Roy), who took the disputed words from the Latin Vulgate. [23] Erasmus inserted the passage in his third edition (1522), but in a lengthy footnote that was included in his volume of annotations, he intimated hissuspicion that the manuscript had been prepared expressly in order to confute him.

Among the thousands of Greek manuscripts of the New Testament examined since the time of Erasmus, only eight known to contain this passage. In four of the eight, the Comma appears in the text; in the other four, it is a marginal addition serving as an alternative or variant reading. The eight: are the following, listed according to the Gregory-Aland enumeration.

The oldest known citation of the Comma is in a fourth-century Latin treatise entitled Liber apologeticus (Chapter 4), attributed eitherto Priscillian or to his follower, Bishop Instantius of Spain. The Comma probably originated as a piece of allegorical exegesis of the three witnesses and may have been written as a marginal gloss in a Latin manuscript of 1 John, whence it was taken into the text of the Old Latin Bible during the fifth century. The passage does not appear in manuscripts of the Latin Vulgate before about A.D. 800. In view of its inclusion in the Clementine edition of the Latin Vulgate (1592), in 1897 the Holy Office in Rome, a high ecclesiastical congregation, made an authoritative pronouncement, approved and confirmed by Pope Leo XIII, that it is not safe to deny that this verse is an authentic part of St. John's Epistle.[Z6] Modern Roman Catholic scholars, however, recognize that the words do not belong in the Greek Testament; for example, the four bilingual editions of the New Testament that were edited by Bover, Merk, Nolli, and Vogels include the words as part of the Vulgate text approved by the Council of Trent but reject them from the Greek text that faces the Latin on the opposite page.

King James

21 And this commandment have we from him, That he who loveth God love his brother also.

Amplified

21 And this command (charge, order, injunction) we have from Him, that he who loves God shall love his brother [[a]believer] also.

CHAPTER 5

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in [heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

CHAPTER 5

EVERY one who believes—adheres to, trusts in and relies [on the fact]—that Jesus is the Christ, the Messiah, is a born-again child of God; and every one who loves the Father also loves the one born of Him—His offspring.

2 By this we come to know (recognize and understand) that we love the children of God: when we love God and obey His commands—orders, charges; when we keep His ordinances and are mindful of His precepts and His teaching.

3 For the [true] love of God is this, that we do His commands—keep His ordinances and are mindful of His precepts and teaching. And these orders of His are not irksome—burdensome, oppressive or grievous.

4 For whatever is born of God is victorious over the world; and this is the victory that conquers the world, even our faith.

5 Who is it that is victorious over (that conquers) the world but he who believes that Jesus is the Son of God—who adheres to, trusts in and relies [on that fact]?

6 This is He Who came by (with) water and blood [[b]His baptism and His death], Jesus Christ, the Messiah; not by (in) the water only but by (in) the water and the blood.

7 And it is the (Holy) Spirit Who bears witness, because the (Holy) Spirit is the Truth.

8 So there are three witnesses *in heaven, the Father, the Word and the Holy Spirit, and these three are One; and there are three witnesses on the earth,* the Spirit, the water and the blood; and these three agree—are in unison, their testimony coincides.]

9 If we accept [as we do] the testimony of men (if we are willing to take human authority), the testimony of God is greater (stronger authority), for this is the testimony of God, even the witness which He has borne regarding His Son.

10 He who believes in the Son of God—who adheres to and trusts in and relies on Him, possesses this divine attestation—has the testimony within himself. He who does not believe God (in this way) has made Him out to be *and* represented Him as a liar, because he has not believed—put his faith in and adhered to and relied on the testimony—the evidence that God has borne regarding His Son.

11 And this is that testimony—that evidence: God gave us eternal life, and this life is in His Son.

12 He who possesses the Son has that life; he who does not possess the Son of God does not have that life.

13 I write this to you who believe in (adhere to, trust in and rely on) the name of the Son of God—that is, in [c]the peculiar services and blessings conferred by Him on men—so that you may know (with settled and absolute knowledge) that you [already] have life, [d]yes, eternal life.

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a) Thayer.
b) Vincent.
c) Thayer.
d) Westcott in Speaker's Commentary.

Living New Testament

21 And God Himself has said that one must not only love God, but his brother too.

CHAPTER 5

If you believe that Jesus is the Christ—that He is God's Son and your Savior—then you are a child of God. And all who love the Father love His children too.

2 So you can find out how much you love God's children—your brothers and sisters in the Lord—by how much you love and obey God.

3 Loving God means doing what He tells us to do, and really, that isn't hard at all;

4 For every child of God can obey Him, defeating sin and evil pleasure by trusting Christ to help him.

5 But who could possibly fight and win this battle except by believing that Jesus is truly the Son of God?

6, 7, 8 And we know He is, because God said so with a voice from heaven when Jesus was baptized, and again as He was facing death[1]—yes, not only at His baptism but also as He faced death.[2] And the Holy Spirit, forever truthful, says it too. So we have these three witnesses: the voice of the Holy Spirit in our hearts, the voice from heaven at Christ's baptism, and the voice before He died.[3] And they all say the same thing: that Jesus Christ is the Son of God.[4]

9 We believe men who witness in our courts, and so surely we can believe whatever God declares. And God declares that Jesus is His Son.

10 All who believe this know in their hearts that it is true. If anyone doesn't believe this, he is actually calling God a liar, because he doesn't believe what God has said about His Son.

11 And what is it that God has said? That He has given us eternal life, and that this life is in His Son.

12 So whoever has God's Son has life; whoever does not have His Son, does not have life.

13 I have written this to you who believe in the Son of God so that you may know you have eternal life.

Revised Standard

not seen. 21 And this commandment we have from him, that he who loves God should love his brother also.

Victory through faith

5 Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. 2 By this we know that we love the children of God, when we love God and obey his commandments. 3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. 5 Who is it that overcomes the world but he who believes that Jesus is the Son of God?

Faith through the Son

6 This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. 7 And the Spirit is the witness, because the Spirit is the truth. 8 There are three witnesses, the Spirit, the water, and the blood; and these three agree. 9 If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. 10 He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. 11 And this is the testimony, that God gave us eternal life, and this life is in his Son. 12 He who has the Son has life; he who has not the Son of God has not life.

The certainties of faith

13 I write this to you who believe in the name of the Son of God, that you may know

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[1] Literally, "This is He who came by water and blood." See Matthew 3:16, 17; Luke 9:31, 35; John 12:27, 28, 32, 33. Other interpretations of this verse are equally possible.
[2] Literally, "not by water only, but by water and blood."
[3] Literally, "the Spirit, and the water, and the blood."
[4] Implied.

Comma Jahanneum **Omited from LIVING NEW TESTAMENT and REVISED STANDARD**

Maimonides denied heaven and hell:

The mainstream Jewish view is that God will reward those who observe His commandments and punish those who intentionally transgress them. Examples of rewards and punishments described throughout the Bible, and throughout classical rabbinic literature: see Free will In Jewish thought. Most Orthodox and Conservative and many Reform Jews accept the common understanding of this principle; the Reconstructionist generally rejects it.

The Bible contains references to Sheol , lit. gloom , as the common destination of the dead, which may be compared with the Hades or underworld of ancient religions. In later tradition this is interpreted either as Hell or as a literary expression for death or the grave in general.

According to aggadic passages in the Talmud , God judges who has followed His commandments and who does not and to what extent. Those who do not "pass the test" go to a purifying place (sometimes referred to as Gehinnom , ie Hell, but more analogous to the Christian Purgatory) to "learn their lesson". There is, however, for the most part, no eternal damnation. The vast majority of souls only go to that reforming place for a limited amount of time (less than one year). Certain categories are spoken of as having "no part in the world to come ", but this appears to mean annihilation rather than an eternity of torment.

Only Heretic Maimonides believed that God did not actually mete out rewards and punishments as such. In this view, these were beliefs that were necessary for the masses to believe in order to maintain a structured society and to encourage the observance of Judaism. However, once one learned Torah properly, one could then learn the higher truths. In this view, the nature of the reward is that if a person perfected his intellect to the highest degree, then the part of his intellect that connected to God – the active intellect – would be immortalized and enjoy the "Glory of the Presence" for all eternity. The punishment would simply be that this would not happen; no part of one's intellect would be immortalized with God.

Heretic Moses Maimonides (1138–1204) also spoke against the reliance on reward and punishment in his introduction to the tenth chapter of the talmudic tractate of Sanhedrin, Chelek. “There are many different opinions, but these are based on differences in understanding.” Some people believe that after death they will enjoy physically delightful rewards in the Garden of Eden if they are righteous and the fiery flames of Gehinnom if they sin. Others think that the righteous will receive payment in the era of the Messiah when their bodies will be perfected and they will live like kings forever; while those who were evil will not live at that time. A third group is convinced that the ultimate happiness for the righteous is the resurrection of the dead, including the reuniting of families.

A fourth approach is that reward and punishment is given in this material world in the form of bodily pleasures and worldly achievements. A fifth position, the most popular, combines the various ideas: the Messiah will come, he will resurrect the dead, we will enter the Garden of Eden, “where we will eat and drink in health forever.” Some call this fifth approach “the world to come.”

Maimonides rejected all five positions. He considered them immature and childish. People who rely on rewards and punishments are like the child who is taken to school for the first time and is only motivated to learn by being bribed with candies. As he grows older and outgrows candies, the bribe is upgraded to shoes and other clothes. When he is still older, the bribe is money. Then, when he “matures,” he is encouraged to learn so that he will be “a rabbi or a judge and others will honor you.” “All this,” says Maimonides, “is shameful. It is only necessary because of the immature nature of people who need bribes. They make the ultimate goal of study something other than the study itself.” The ultimate purpose of study should be knowledge, to know what is true.

First, get the psychological pleasures mentioned does not contradict get physical pleasures contained in the books of God Almighty.

And saying, not the pleasure of food or drink that is true, for the psychological pleasures is not the pleasure of food or drink but from where it does not need to be the thrill of food and drink and the like in the afterlife?

Is this wrote in scripture, but all scripture speak Otherwise, as we have already quoted it in the books of God, In the Holy Qur'an, which frequently population of long and its revenue It is no secret like it on any Muslims who read the Qur'an since attainable in multitude to participate in a very negligent and full knowledge.

However, it discovered that by the mind but it is not in the mind as pleasure requires proof of psychological and physical negation of pleasure but not the entrance of the mind here and it is not an argument in it originally. Nevertheless, heresy not considered nor mind nor religions and they offense as described in the books of God so it mere heresy.

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